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POETRY.

For the Churchman.

NATURE'S TEACHINGS.

I.

Go forth with Nature—she hath many voices,
Speaking deep lessons to the human heart,
Where the blue streamlet in its course rejoices,
And where amid the forest wild birds dart,
Bearing in some sweet chorus each a part;
Wind, wave, and blossom, tree and fragrant sod,
The mossy hillock in its robe of green,
The tiny bells that in the breezes nod,
Lifting their dewy heads, broad leaves between—
Each has a tone, a lesson; man hath need
Oft to go forth and ponder all their lore:
In Nature's open volume he may read
Truths of the mightiest import, and in awe
Bow down an humble heart, an unseen power adore.

II.

Go to the ocean, when its giant waves
Are lashed to fury in the tempest's hour,
And while each tortured billow madly raves,
Learn thou the Lord Jehovah's might and power;
Then turn thee to the little modest flower,
That blooms unnoticed 'mid the gay and fair,
Or gives its bright cheek to the summer shower,
And read His watchful love and goodness *there.*
The lilies of the field are still His care,
And He who fixed the rolling worlds on high,
And spread above the broad blue arch of heaven,
And clothes it with the gorgeous hues of even,
Looks on the meanest worm with guardian eye,
And marks the sparrow's fall, and heeds the raven's cry.

III.

Go trace the waters of the sparkling rill,
From out their rocky birthplace wildly gushing,
Trickling in infant beauty from the hill,
Or in the sun with diamond lustre flushing:
Now gliding onward for awhile serene,
Now twisted roots and vexing rocks between,
Then dashing on with fiercer, wilder force,
And swifter race along their destined course,
To mingle with the ocean waves at last;
And such is Life—its Childhood's fount so fair,
Its Youth's gay morn so joyous and so free,
Its Manhood's hour of fearful strife and care—
Its Age of rapid flight so quickly past—
Till lost amid thy depths, Eternity.

IV.

Go in the spring-time—when the smiling earth
Puts on her robes of beauty for thine eye,
And lo, she speaks of that celestial birth
The Spirit knows in brighter worlds on high:
And when the Autumn winds all mournful sigh
Through leafless branches, then go forth and store
Thy mind with thoughts of death, and read once more
The lesson of thine own mortality.
Ay, wander forth with Nature, every glade,
Each leafy aisle amid the forest's shade—
The lightning's flash—the thunder's awful roll—
The rainbow's arch—the dazzling orb of day—
The silent moon upon her pathless way—
Have each mysterious tones to pierce the human soul.

M. N. M.

From the British Magazine.

THE PARSONAGE.

Near the church, in most rural hamlets, a house, varying in size from a cottage to a mansion, marks the abode of the parochial clergyman. Some such an one suggested to Goldsmith his well-known episode on a spot which desolation itself could not spoil of all its beauty:—

> "There, where a few torn shrubs the place disclose,
> The village preacher's modest mansion rose;"

and the poet proceeded to sketch a character harmonizing with what he remembered. It is not poetry, however, but matter of fact, that the resident pastor has many points of resemblance to his manse. He may be an ordinary man, never meant to shine; he may be one of genius, learning, and devoted piety, himself a dwelling place consecrated by the Spirit of God; but whatever he is, he will probably be found more decent, more correct, and better informed than most of his neighbors,—a low estimate, indeed, of the ministerial character, yet bringing into view important circumstances.

Now, thus far parsonages are not destitute of something like architectural expression.—The amount of this is often no greater than has been implied; but in many of early date, and some recent imitations, it rises considerably higher. There is no affectation of wealth and fashion, but much comfort and many advantages in the old houses annexed to many livings; they have a half ecclesiastical appearance, forming a happy transition from the church to the world in its least secular aspect. They exhibit a style well worth studying for the specific purpose to which it has of late been frequently applied, and capable of greater development than the wants of a parish priest can require.

Hence such buildings often attract attention by their intrinsic or relative beauty, and produce those pleasant emotions which appropriateness in design seldom fails to awaken. To members of our reformed Church they have also historical interest, recalling that period when the restraints of celibacy were removed, and the clergy restored to rights which Rome had long denied them. Of course, in every relaxation of discipline there is a positive loss; and, sitting on a grave-stone, contemplating the roomy manse, one may lament that there the spiritual father is no longer a man isolated from the world by his very position, yet linked by the interchange of auricular confession and absolution with every member of his flock; the husband of one wife, but one that cannot die; compelled by vows to a daily and strict routine of duty, and fully occupied in intervals with sacred engagements; a man who does not live as he teaches, but aims at least at something transcendental. On the other hand, be it remembered, there is nothing to prevent the attached son of his mother Church residing there, from lofty exercises of holiness and deepest mortification. He may, if he can, live estranged from all that this life has of seductive and alluring; prayer and praise, study and benevolence, may occupy all his hours; and gladly would he hear the penitent's confession, and absolve him in his Master's name. But if he be such as the mass of Christian men in every profession must be, he is not forced to display a devotion which they who watch his life most narrowly must suspect to be fictitious. He is not deprived by his priesthood of those lower motives to good conduct given by the relationships of husband and father; and no parishioner need dread his intimacy from the certainty that, if a wicked, he must be a desperate man.

Some time elapsed, however, between the Reformation and the building of such new houses as implied a marriageable clergy. The cottage of the ancient secular had long since disappeared, and it is difficult to recover any satisfactory notices of its structure and inhabitant. Nothing is more certain than that he avowed his marriage,[*] and that the contemporary reports of his inordinate living, whether given by monks or friars, are to be received with hesitation. If they branded his wife with the name of infamy, and his children as the offspring of guilt, and, after usurping his preferments, blighted his character to improve their own, it is no reason why modern writers should involve both in the censures directed by the jealousy of one party against the other. Certainly the monks dealt hardly with the secular clergy; yet when they became possessed of advowsons, they built or kept up the rectory houses,—a measure equally important, whether they presented, or retained the preferment in their own hands, and served the Church by deputies from the convent. It was not till the 13th of Elizabeth that a law was called for to prevent the dilapidation of parsonages, the rage of marrying then prevalent in the Church helping forward the decay of buildings then more than ever needed.

The reaction in this matter which took place at the Reformation was very extraordinary.—The clergy of the fifteenth century, even such as were bound by no especial vow, never contemplated the possibility of marriage. Henry, who relaxed the grasp of the Roman pontiff only to extract from it successive portions of liberty and gold for his own purposes, denied matrimony to those whom he drove from the asylum of celibacy. But the opinions of his clergy had advanced before his own. Cranmer, his favorite, was a married man, and Henry knew it. On the accession of Edward, every restraint of the kind was done away; and so unadvisedly did many clergy wed, and wed again, that in Queen Mary's days not a few seem to have been drawn back to popery by the opportunity it gave them to get rid of their wives.[†] Many seem to have held it almost as an imperative duty not only to be married, but to keep so. In dread of everything monastic, they urged on second unions with indecent haste, disturbed with new alliances the evening of their days, and generally exhibited an extraordinary talent at match-making.[‡] Who can realize the feelings of a martyr going to the stake exhorting his wife, the mother of a large family, to seek immediately another husband?

The fiery trial under Mary, and the slights which Elizabeth never failed to put upon the wives of clergymen, although she wisely did not allow her prejudice *inevitably* to stop the preferment of their husbands, may have done something to abate this gamomania: poverty did more. The clergy, to the exceeding great scandal of the state and ministry, had scarce wherewith to buy food and raiment; yet so imprudent were some of them, that an injunction was required, that no priest should marry without permission given of the bishop and two justices of the peace living next to the place where the woman hath made her most abode before marriage, nor without the good will of her parents or next kinsfolk, or, for lack of such, of her master or mistress where she liveth.[§] It needed such women as the beautiful and accomplished exile, the first Mrs. Sandys, or "Parker's abbess," of whom it is reported Ridley asked whether she had a sister, to redeem their class from obloquy. Still the habit remained unchanged, although the queen declared herself very much shocked at the multitude of nursemaids and little ones running about the cloisters of the cathedrals and the greens of prebendal houses as she went on progress; and domiciles of this day remain well contrived for the accommodation of a wife and family.

The history of parsonage houses would offer much scope for antiquarian research. Wherever a church was consecrated to God, priests were to be found residing in the neighborhood, now and then residing in solitude, but generally (for it is not good for man to be alone) in groups of two, three, or more, according to circumstances. The terms "monastery" and "cell" appear to have meant nothing at first more than what we call the parsonage of a church or chapel, which being served more diligently than churches and chapels now are, required more imperatively the close vicinage of the ministers. It was the theory of the thing in lawless and heathen ages that these men should dwell in safety under the shadow of the Almighty, or failing of that, should surrender their lives without a struggle to invaders, for the servant of God must not strive. This, however, although beautiful in idea, could not be carried into practice. Perhaps the age of miracles was past, and, whatever a hero might now and then accomplish, men would shrink from destruction, and provide for their safety. Hence the original parsonage was in all probability a tower placed near, or forming part of, the temple where its inmates associated. Britton states, that in Saxon houses, so completely was defence made the leading object, that the upper stories were wrought with clods, in which barley &c. was sown, which might possibly offer a precarious subsistence while enemies were besieging them. If this method of construction was common, it explains perfectly why few or no remains of such edifices survive. The Normans followed in the same footsteps, only with the advantage of higher civilization. The square tower of Temple Bruer, Lincolnshire, formerly standing by the round church, was inhabited by the Templars. The internal decoration, fire-places, and other conveniences so frequent in Norman towers, (in St. John's, at Devizes, and a church at Rugby, for example,) suggest to every one the probability that they were inhabited; and their use as belfries, which originated in the tenth century, makes this conjecture still more probable; for where could the simple pastor, whom it was necessary to restrain by a canon from officiating barefoot, so naturally abide as close to the bell which he rang to convoke his congregation?

In disturbed districts this form of parsonage continued for a length of time. Rectory houses on the Scottish and English borders, believed to have been built late in Elizabeth's reign, have all the characteristics of a tower, and show that even then the sacred character could not protect the ministers of religion from offence. Passing on to more peaceful times and regions, the stern features of military architecture gradually disappear; the villa, with oriels, lofty hall, and gable ends, gradually assumed a settled form, then changed into E and H houses, until it lost all character in the decline of art. In the interim, however, numerous parsonages, large and small, arose, either as independent manses, or cells to monasteries, of considerable beauty. There is a pretty cottage of this kind near Torquay, standing in a farm yard, and containing (if the writer may trust his memory) two chambers,—just such a place as one might imagine one or two clever monks to have erected for themselves, according to their common practice. Thus Dugdale mentions two monks having been sent to build a cell from Malvern; a neighboring church (Shuttingdon), to be served by the *Prior.* This modest dignitary, however, might hope, if he lived, to have some one to precede beside his brother, for the next year two more were to be sent to join them, and proportionably to enlarge the cell.—But bequests to monasteries often anticipated this slow accretion,—parochial churches and dwelling-houses were left together: thus, to the Priory of Tetbury was left Merston, a capital message, likewise the vicarage of Brocton, a message, and the advowson of the church. If some of these were let, others were retained and inhabited.

It would probably be found that parsonages existed in every style of architecture which has been introduced into this country by the civil, religious, or military exigencies of society.—The tower, with midway entrance and false door, the parallelogram of less proportionate height, with vaulted lower chamber, and external stair, enclosing a court, quadrangular, as the curious prebendal house at Thame. The large and secondary gable, and finally, before merging into modern styles, the timber houses, still not uncommon in many counties, and the square high-roofed blocks of the reigns of Charles and James; but the most curious building of the kind, if not the only one on such a model, is at Lynn, in Norfolk, of which an account is given in the Architectural Antiquities.

This house encloses or supports the chapel of our Lady of the Mount, which stands within an octagonal wall, containing two vaulted rooms, and a staircase winding around the walls, and leading to the chapel, which is a miniature cathedral, of late but very beautiful workmanship, —a perfect cross, only seventeen feet long.—The lower chamber seems to have been used as a kitchen, and has a fire-place, but no flue; the upper, about twelve feet by eight in size, has no window, but had a flue in the S. W. angle, and may have served for a dormitory. There is room for one or two more cells. The building is much ruined; and some philosopher, who made an observatory of it, accelerated its decay by cutting out a portion of the wall. Attempts have been made to preserve it from total destruction, and it well deserves them.

Examples like these are indeed to be regarded as mere caprices, the innocent, if not holy, amusements of men whose devotions flagged in the routine of monastic worship, or who found leisure irksome, and made employment for it. The only designs which seem serviceable for parsonages of the present day, are found either in the remnants of monasteries, or houses which were always intended to be occupied by families. The most striking deviation in them from modern architecture is the spacious hall which most of them originally contained; and as that chamber was not like a modern drawing-room, a mere theatre for ostentation and refinement, but one built with a strict regard to Christian duty, where the rich and the poor met together, and the good pastor diffused, to the extent of his means, a glow of friendliness around him, not confined to his equals and superiors, but spread among the destitute and wretched, it deserves some notice, especially as to the nature of its employment. The more considerable of these chambers it would be superfluous to describe; very fine timber-roofed specimens of such as form part of the larger mansions, with an elevated dais, and often a bay window, are sufficiently common. The colleges retain them in use; and Crosby Hall, saved as by a miracle from destruction, still does honor to the spirit of London citizens.—In meaner houses, the hall has generally disappeared: they have fallen into the hands of farmers and inferior persons, who have inserted a staircase and floors; thus, to a cursory observer, obliterating the original design. Although the architects held with considerable tenacity to the plan of making one grand entrance-chamber in every residence, the tenants have encroached upon it, and with it have lost their habits of primitive hospitality.

To the commands in which such habits originated it would be unnecessary to recur, were the practice less prevalent of forgetting or explaining away every passage of Scripture which seems to class with present usages. A bishop must be given to hospitality, says St. Paul to Timothy, a lover of hospitality to Titus; and if any ambiguity should be supposed to rest upon the word, it would be cleared up by his observation, Heb. xiii. 2, "Be not forgetful to entertain strangers;" or still more perfectly by our Saviour's direction for a Christian feast: "When thou makest a dinner or a supper, call not thy friends," (exclusively, of course,) "but the poor, the maimed, the lame, and the blind, and thou shalt be blessed—thou shalt be recompensed at the resurrection of the just."

It is delightful, when looking back over ages of comparative darkness, to see the practice of this virtue in full vigor, diverting the eye from a multitude of sins. It must never be forgotten that when ignorant monks held a large part of the territory of England, the poor man needed no legal refuge from starvation, the wayfaring man did not find his warmest welcome at an inn, the apothecary of the union did not give reluctant advice in consideration of a stipend too low to remunerate, yet enough to mar the pleasure of doing a gratuitous kindness. Freely they received, freely they gave, and found means to secure the affections of men whom they, no more than we, could consider as equals.

The Reformation, although it curtailed this habit, by impoverishing the clergy, did not by any means destroy it. Foxe relates, with considerable effect, the account of a festival he witnessed in Hooper's Hall at Worcester:—

"As for the revenues of both his bishoprics, although they did not greatly exceed, as the matter was handled, yet if anything surmounted thereof, he pursued nothing, but bestowed it in hospitality. Twice I was, as I remember, in his house at Worcester, where in his common hall, I saw a table spread with good store of meat, and beset full of beggars and poor folk; and I asking his servants what this meant, they told me that every day their lord and master's manner was to have, customably, to dinner, a certain number of the poor folk of the said city by course, who were served by four at a mess with hot and wholesome meats; and when they were served, being afore examined by him or his deputies, of the Lord's Prayer, the Articles of their faith, and the Ten Commandments, then he himself sat down to dinner, and not before."

(*To be continued.*)

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[*] The 35th of the constitutions of Northumberland "excommunicates a priest who parts with his concubine and takes another. That by concubine is meant a wife is highly probable. 'Tis well known, that when the single life of the clergy was cried up, their marriage was called concubinage by the bigots of the other party."—Collier, cent. X., v. I., p. 200 "Uxores concubinas," and "concubina legitima," occur among the illustrations of the word in Du Cange.

[†] The first London clergyman who restored the mass, Chicken, of St. Nicholas, sold his wife to a butcher. (Ecc. Mem. III., i. 34.) There were not wanting, however, instances of constancy to which the love of wife and family conduced. "If there were no other cause which a man of my estate should lose his life for, who would not give it to avouch this child to be legitimate?" said the martyr Saunders. Foxe, 1424.

[‡] For examples see A Lasco's correspondence in the Miscellanea Groningana, and Strype, Ecc. Mem. II., i., 377. Fashions alter: we should not now console a widower by recommending a wife.

[§] It was more probably the former than the latter part of this injunction which must have been galling. Service, in the language of the time, implied no degradation.

COMMUNICATIONS.

For the Churchman.

XIII.

Can children have faith? A question of serious moment surely to every parent who in the Providence of God has been the instrument of bringing an undying soul capable of and destined to eternal joy or wo, into a world of dangers, and sharp trials, the issue from which is, and must be, doubtful. The child's eternal destiny is determined in most cases in early life. The impressions made then upon the heart, or the opportunities for making them lost, are made and lost, in nearly every case, for ever. This one consideration is enough to cause every one who has the guidance and direction of children and youth, to tremble. And surely they who would bring the eternal destinies of a soul at stake, by bringing it into existence, and still believing that until a certain age it is useless to instruct them in religion, lest it should turn to their deeper, though undeserved condemnation, must be blunted to the awful realities of the future, and a neighbor to the brute. Has God appointed no way in which our children may be defended from the dangers of eternal death? Then indeed must the parent, whose quiver is full of such arrows, spend his days in sorrow. "He can do nothing. It is useless to teach them good. It may result in a worse punishment."

From such a creed the heart of every man whose sympathies and affections are not frozen by the chilling influences of a black-hearted system of doctrine, as far from the kindness of our Lord and Master to children as midnight from the sun, recoils; nor can any thing but the full Catholic doctrine of Baptismal regeneration, so earnestly and unreservedly taught in our Liturgy, satisfy the want of such a heart. It would fly like the dove to the ark, from the black waters of a heathen faith. What good news! my child may be brought to Christ for His blessing, in Baptism, for of such the Head of the kingdom of Heaven said was His kingdom. "Suffer them to come," He said to the apostles and His ministers. "They cannot have faith," saith the modern self-styled minister of Christ, and therefore cannot come. "Forbid them not," said the Saviour. "Forbid them," says the Baptist. "They that seek me early shall find me," said the *wisdom.* "They shall not," says the Baptist. "Bring up your children in the education and admonition of the Lord," said St. Paul, who was inspired. "You cannot," says the Baptist. "The apostles baptized whole households,"—yes, and I will have mine baptized!!—young and old, servant, and child, and youth,—"I and my house will serve the Lord." "We will be made living branches of the *Vine*—we will educate ourselves for Heaven—my little blue-eyed babe shall be sealed for Christ—he shall be devoted to His service—he shall be taught to read his Father's word—to lisp his name—to worship and adore Him. He shall be taught His vow—trained in the service, he shall know no other master but to hate him. My Saviour *will* give His Spirit to them that ask. My little ones shall ask, and I will ask, and we will all ask together! and surely His promise is unchangeable. He will not mock the yearnings of a parent for the *higher* blessings, when He gives the less. My little ones are stained and polluted by no crimes, they are fit, if humanity, guilty as it is, is capable of being fit, to become the temples of God and His Spirit. I must be like my child if I would gain the kingdom of heaven; and shall I, less pure, less innocent, be accepted, and my purer and holier ones be sent empty away?—Oh no! I'll trust my Saviour!" Such we can imagine the reasoning of an anxious and doubting parent, as he reads the words of Christ in the Gospel, and commented on by the Church Catholic in all ages, in the language of the Baptismal Services.

XIV.

Can children have faith? A parent's *desire* that his child should be a child of God, and his *impressions* that God may give him regeneration, and His Spirit, are not evidence of the fact. "To the law and to the testimony," let us go. But before examining Scripture it will be well to indulge in a remark or two as to what is meant by children's faith. Is a perfect faith meant? By no means. That very few of the best Christians attain. I mean the faith which cometh through the increase of knowledge, and exercise of an enlightened reason. But surely that principle which led Abraham to leave his country for Canaan, may be exercised by the child. It does this when it performs religious duty; else why does it perform it, or why do parents teach it to do so? A child is told to pray, and God will hear and bless; it is not forced; yet any child at all religiously brought up will do it. Does it not believe that God will bless, and what is this but the faith of Abraham? "Abraham believed God, and it was accounted to him for righteousness." Adults believe the Scriptures, and on no different reasons from those of a child. They are told, the great mass of men, that so and so is God's word, and they believe, and are supposed to have faith. A child does the same, and it has not. Why? "It is a child." Now we would question whether the generality of adults are not somewhat weaker in faith as their knowledge increases, and reason strengthens and expands. Not that this is the *necessary* effect at all, but that such is *usually* the effect in the *many.* If so, their perfect confidence in God's word, is a matter of talk only; and that it is mere talk with the *many* at the present time, is easily gathered from their conduct. The man who believes that the Bible is true, when it declares him to be a stranger and pilgrim, will live like one, and be preparing to depart. That the many are not doing this, if actions are the test, is without doubt, true. Now it is matter of experience that children have a more implicit confidence in God's word than older people, who not unfrequently think *them* credulous and childish. And if that faith be trained, it will become the enlightened, generous, self-devoted faith of apostolic times. But because it will not *grow without cultivation,* people are come to consider that there is no such thing at all as a child's faith. Indolence, or some dangerous delusion of the *devil,* probably both combined, blinds the minds of men to the solemn truth, declared by our Blessed Saviour, and a precious truth it is, "Except ye be converted and become as *little children,* ye shall in no wise enter into the kingdom of heaven."—"Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

XV.

"But you teach the doctrine of baptismal regeneration! Surely we do, as most agreeable to the will of Christ, "For by one Spirit are we all baptized into one body" according to His command. "But do you believe that this alone will save a man as people say you do?" Certainly not: we believe that man begins in baptism his spiritual life, and that he must "go on unto perfection" to his life's end, for he only "that endureth to the *end* shall be saved." Don't you believe in the necessity of growth in grace in him whom you improperly say is regenerated? (renewed?) "Oh, yes!" Then why do you object to our doctrine of baptismal regeneration—the doctrine of the Catholic Church of all ages? We teach most earnestly the need of growth in grace, and the impossibility of any man's gaining the prize without hard labor. The branch once grafted alive into the *vine,* but dying for want of self-culture, "is taken away and cast into the fire." The objection is just as strong against your *notion* of regeneration, while our *doctrine* is of vital moment and rich in blessing. First, it is the *channel* of *divine grace.* Second, it gives man *a certainty in regard to his condition with God,* which is not less to the *variable nature of feeling* to determine for him. For as he goes on, and trouble and sickness or depression weighs him down, he is not distracted with the thoughts that perhaps he was never really in a regenerate state: a thought which has driven many into despair and madness, and to something worse than either—infidelity.

XVI.

But what says the Scripture? Can children have faith? Can they come to God, and are they fit subjects for his blessing? Yes. If our Saviour's words are true, (Matt. 18th ch.) He calls a little child and sets him in the midst and says, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as *this little child* the same is greatest in the kingdom of heaven. *And whoso* shall receive one such little child in my name, receiveth me. *But whoso* shall offend, (cause to stumble, lead astray, either by word or example,) one of these little *ones* which believe in me, it were better for him," &c. Now what reason is there to suppose that our Saviour was not speaking throughout of a child? Can we think that "a little child" in v. 2, means such, that "little children" in v. 3, means such, that "this little child" in v. 4, and "such little child" v. 5, mean one of the same class and age; and that in v. 6, by "little ones," he should be speaking of adults? Was there any thing to turn the discourse from one to the other? We have no intimation that any but the twelve were present, who were in almost every case styled "the disciples" exclusively, and if so, the favorite explanation which makes "the little ones" refer not to children, but to the twelve, is entirely inconsistent with the Saviour's mode of teaching. It makes Him say, you my disciples need humility; you are not like this little child which I set here as your example; but you must become so, or never enter my kingdom. You have at another time tried to keep such children from my presence and blessing; and yet I say that "whoso (of you) shall receive one such little child in my name, receiveth me." But that whoso shall cause you to stumble, it were better for him, &c. Now if the disciples were alone with Christ when this was uttered, the explanation usually given to it reflects severely upon Him, who was consistent in language as well as teaching; but if others were present beside the twelve, to whom could the warning have been addressed? Not surely to the apostles; who being divinely inspired, could not lead others astray; and who surely could not be led astray by others. No explanation can stand but that which makes the discourse continuous and addressed to the twelve, as the *filling out* of what he afterwards commanded in few words, "*feed my lambs.*" The two objections to its referring to children is, that they "the little ones" are said "to believe in Christ." This objection may not appear of much force, after the remarks in No. xiv., and that "a change of terms, shows a change of the discourse from children to adults." Now, "little ones" is the translation of an adjective which is always applied to persons *not* adult, i. e., small in stature and young in age, and more than this, in v. 10, the same term is used, as all admit, of young children. "Take heed that ye despise not one of these little ones," &c.

But a still stronger argument against the change of the application of "little ones" from children to adults, is found in the original in grammatical construction. The 5 v. begins with "and who," the 6 v. with "but who," which are plainly in contrast, and refer to the *same object;* and without doing violence to the language, it cannot refer to different objects. Precisely similar is the contrast in the 10 c. of Matt. "Whosoever confesses me before men," &c. "But whosoever denieth me before men," a plain contrast of the same nature as the other and referring to "*me*" in both cases. Now we might with the same reason say that in the 1 v. Christ speaks of himself, "whosoever confesses *me;*" and in the next, of the Father or the Holy Spirit. "But whosoever denieth" the Father or the Holy Spirit, as to say, "And whoso receives one *such little child*" in one verse, and in the next, "whoso shall offend," not one of these little ones, but one of these *adults:* evidently the contrast loses its force in both cases by such a construction, and the plain sense is avoided. Men take for granted that a child cannot believe, and then cut away Scripture to suit their notions.

Now it is not maintained that the passage may not and does not include an adult; but it is such an adult as, in spirit and feeling, is a child. And hence whatever of it be conceived to apply to an adult, applies with equal, nay, tenfold force, to the child, inasmuch as the *child* is made the standard, not the adult. If then the child is not fit for the kingdom of God, the adult cannot be, because he must be as the child, in order to qualify himself for it. This argument can neither be evaded nor overthrown, without rejecting, as the opposers of infant baptism do, the words of Christ.

For the Churchman.

LENGTH OF THE LITURGY.

* * * In prescribing a service of so great length, the apology is due to the compilers of our Liturgy, that they were unacquainted with the vicious notion—too prevalent in our day—that the Church is a house of preaching, a mere lecture-room, and that the proper motive for repairing thither is to hear a sermon. Had they known and approved this modern dogma, our admirable service never would have been prescribed. As, in the Lord's holy Temple, the sermon would then have been the great object of attraction, they would perhaps have advised the preacher carefully to prepare his address to the people, and if perchance he should have anything to communicate to the Most High, to leave it to the suggestion of the moment. But widely different were their views: they consulted not the taste of the undevout, but the teachings of the divine word. In sketching our service, their eye seems to have rested upon those sacred words, "my house shall be called a house of prayer." Accordingly, they have made devotional exercises our chief employment in the house of God. Preaching and the preacher they have assigned a subordinate place: while the utmost prominence is given to prayer and to *Him who heareth prayer.* Hence said an eminent dissenting Divine,[*] "the Liturgy makes the service of God's house appear more like our true business on the Lord's day." It is because the pious framers of our service would *give unto God the glory due unto His name,* that they have set forth a Liturgy of so great length.

But what is its length? About *one hour!*—And is it an insufferable task to spend this mite of time in the worship of Him to whom we owe our being and infinite blessings? Is it an intolerable hardship, after rioting six days upon the bounty of God, to spend, not one day, but one hour in thankful commemoration of his goodness, and devout prayer for its continuance? Is it an unreasonable demand that we, who are not our own, who are bought with a price—an *infinite* price—should weekly render to our compassionate Master so slight a service? Is it a just ground of complaint that we, who have been redeemed from an everlasting bondage, and made heirs of eternal glory, should be required weekly to pass one hour in the special presence of our Divine Redeemer—especially since He ever meets us with fresh tokens of His love and mercy? Cannot this pittance of time be spent in celebrating His goodness, confessing our guilt, imploring His grace, and listening to His counsel? Surely the service is not too long, but we are too undevout.

H. M. B.

Accomac, Va.

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[*] Richard Watson.

For the Churchman.

WHAT WE WANT.

Mr. Editor,

When Bishop Otey was in town, I attended a meeting in St. Thomas' Church, convened by the friends of Female Education. I had previously heard Bishop Otey on this important topic, and of course my feelings were in advance of any thing said on that occasion. For the honor of the diocese of New York, I trust, sir, that the good bishop realized even more than he asked for. If an appeal such as that I heard from him in St. Paul's Chapel on Sunday evening could fail of reaching the hearts and the pockets of Churchmen, then, indeed, sir, I think it is high time that our Watchmen sound an alarm in Zion, for verily the monster Selfishness hath taught the people that the apostolic saying, "It is more blessed to give than to receive," is unbecoming the intelligent Christian gentleman, and only fit for the practice of unwise and imprudent persons. Sir, it might have been a dangerous desire, but I did wish I had the wealth and the influence then and there assembled—I did long for a tongue of fire; for I felt that, through grace, the bishop's cause, the cause of the Church, the bleeding cause of Christ, should have them all.

But while I rejoice in the efforts that are now being made for the advancement of the cause of Female Education in the West, I cannot feel indifferent to the cries of the poor members of our Church in the city of New York. O how sad it is to think of the great number of Episcopalians in this city; of the immense wealth in the hands of Churchmen; of the many intelligent and patriotic men among our communicants; and then to think that we have not a single *Episcopal Free School for Females!*—How mortifying is this to the refined mind of indigence and misfortune! No lover of the Protestant Episcopal Church can for a moment object to such a school. No Episcopal pastor will say that the religious interests of his parish would not be advanced by such an institution.

It is true, Mr. Editor, we have an excellent Female School at Flushing, L. I., under the supervision of the Rev. Dr. Schroeder,—and long may it continue to send forth its healthful streams to bless and fertilize the moral and intellectual gardens of the wealthy members of our Church! But how many parents of our mission churches in this city are able to send their daughters to Flushing? Probably not one. And there are not a few in our more wealthy congregations who would gladly avail themselves of the blessings of such a school, if their means would allow them. Well, then, sir, what is to be done? Shall I be told that the city is overrun with schools? So it was when the school at Flushing was established. But still there was a necessity for such a school. I stand up for this school, but I go in for another, and yet another, for the education of the daughters of those of our Church who are in limited circumstances. The children of the rich are but as a handful compared with the children of the poor. And need I tell you, sir, that the strongest advocates of Christianity have always been from among the ranks of the poor? Who keep the treasury of the Lord full? Whence come the men who are willing to sacrifice the comforts of life, and go into our western wilds to preach Christ and him crucified? With here and there a few blessed exceptions, rich men love their money more than Christianity; they love the world more than their own souls. And it is seldom that the sons of luxury feel it to be their duty to engage in the humiliating office of a minister of Jesus. I am afraid, sir, that we do not "number our days," else we would speedily "apply our hearts unto wisdom." If we did, our pious rich men would be "devising liberal things;" they would not wait to be dragged, as it were, into a benevolent measure. The nearer we approach to God, the less we shall think of our money. For a proof of the low estimate our Heavenly Father sets upon wealth, we have only to look at the fact that the wicked usually have the most. He gives Herod more than he could reasonably have desired, while Paul, his *own* Paul, lies bound in chains. But I must stop. I only intended to throw out a hint to those in stations of influence. I feel confident that no Churchman who delights to dwell on the story of the manger, the garden, and the cross, can think lightly of this important subject.

B. F. T.

EXHIBITION OF THE NATIONAL ACADEMY.

(Concluded.)

To the Editor of the Churchman.

Rev. and Dear Sir,—In my former communication I took notice of two pictures, in which the religious character was obviously predominant. There are others in the exhibition that fall under this class, but none that could be brought forward to illustrate in the same way the reflections which the exhibition excited in myself. And it is these only that I can pretend to give—not a formal notice of the exhibition in detail; especially as it is nearly a month since I visited it, and my impressions of the pictures that did not particularly arrest my attention are become somewhat dissipated.

But there are two pictures, which, although they would not perhaps be thought of at first as sacred pieces, are yet dependent for much of their interest, and for all their ideality, upon the religious sentiment in one of its most poetical forms. The first of these in order is

No. 22. *Columbus before the Council of Salamanca*, by Weir; a picture of the cabinet size, but the gem, perhaps, of the exhibition. The scene is an apartment in the Dominican Convent of St. Stephen, in which the conference of the Spanish doctors with Columbus took place. In the fore-ground is the figure of Columbus, turned towards the interior of the apartment, and standing before a table, around which are seated the dignitaries of the Church and learned friars composing the council. On the table, beneath it, and on the heavy antique chair from which the ardent navigator seems to have just risen, the Holy Scriptures, and the works of the Christian fathers—huge folios—are significantly intermingled with charts, spheres, and mathematical instruments, in picturesque disorder. In the back-ground, the wall of the apartment is occupied by a large picture of the Martyrdom of St. Stephen, indicating the place where the scene is laid. Beneath the picture is a crucifix, beside which a censer is exhaling its faint wreaths. The general tone of this picture is grave and subdued; the coloring sober rather than rich; the design simple but expressive; the disposition of the figures natural; and the accessaries are well executed and skilfully managed. But the chief merit of the picture is, the appropriateness of expression in the heads, attitudes and action of the various figures composing it; an expression which effectively indicates the sameness of the novel and surprising idea which, in various ways and degrees, affects and occupies all, yet without that monotonous uniformity which is the vice of such compositions. At the same time the expression is not in the least exaggerated. The effect of this moderation, united with vivacity, is a high degree of both dramatic and historical probability, which, sustained as it is by a learned accuracy of costume, makes this truly an *historical* picture. For its poetical charm, however, it is indebted to that splendid costume of the Church Catholic in the middle ages, with which the artist has so judiciously invested it. The crucifix and censer, the picture of St. Stephen's martyrdom, the names of Augustine and Chrysostom on the ponderous tomes, the cowl and tonsure of the friars, the cap and robes of the doctor in divinity, and the dress of the other officials, bring before the imagination in a moment the most imposing system in which the worship and authoritative teaching of the Christian Church were ever organized. We pass on now to

No. 110. *The Vesper Hymn—an Italian Twilight*, by Cole. The fore-ground of this exquisite landscape is the high bank of a stream, that is seen to stretch away into the hills, and is crossed in the middle distance by a bridge of lofty arches. Under the rich trees on the right, a peasant with his guitar, kneels or sits before an image of the Virgin, to which he looks up with an air of impassioned devotion. A little beyond, but still in the foreground, an artificial basin, brimming with water, catches the golden gleam that comes over the hills. In the middle distance rises a tower, in soft relief, against a sky from which the sunset has not yet entirely faded. The elevated country lying beneath the tower and beyond the bridge at its foot, is beautifully distinct. The view loses itself in a dreamy distance.

This picture again depends, for its poetical charm and unity of idea, upon the interest that still lingers around the "old religion"—an interest which, so far as it is poetical and a matter of natural sentiment, is indestructible; and which, if its destruction be fanatically attempted, will avenge itself sooner or later, by usurping the place of religion properly so called; as the sentimental religion of nature, miscalled Unitarianism, has in fact displaced Puritanism in New England, by appealing to this principle which Puritanism has discarded. A system of appealing to the senses, (although in order to pre-occupy them,) and to the affections, (although so as to sanctify them,) and to the imagination, (although to chasten and purify it,) but to all so constantly and assiduously as to imply, and in numberless cases foster, an idolatrous forgetfulness of the end in the means,—this was a practical *corruption* of the Western Church in the middle ages. But a real and formal idolatry of nature and humanity is the *very essence* and definition of the false religious system which, both in this country and in Europe, especially in Germany, has superseded the gloomy theories, and naked, unimaginative *no*-ritual of Ultra-Protestantism.

How safely to re-unite the true faith and worship as preserved, somewhat nakedly we allow, in our reformed branch of the Catholic Church, with the humanizing influence of those natural and poetical associations which were anciently blended with them, is perhaps the most difficult problem we have yet to solve; and what I wish to suggest is this, that although it may not be capable of a *theoretical* solution by a professed theologian, it might possibly be solved *practically*, by some gifted artist, who, with a genius for his art of a high order, and adequately cultivated, should bring to his work an enthusiastic reverence for the Church, and a spirit awed into religious veneration by whatever yet remains to us of her ancient and significant ritual.

Yours, as ever, J. H.

St. Paul's College, June 28.

For the Churchman.

FOURTH OF JULY SERVICES.

Mr. Editor,—A correspondent in the last number of the Church Record, signing himself "An American Churchman," is guilty of a *suppressio veri* which I wonder that the historiographic editor of that paper should have suffered to pass without notice, and which certainly does something clearly short of justice to the Bishop of this diocese. Opposing the latter, in calling his people to prayer and thanksgiving to God for the signal dispensation which commenced our national existence, he endeavors to place him in contrariety to Bishop Hobart by referring solely to the form published by the latter in his Clergyman's Companion. This was a mere transcript of the Form set forth in the Proposed Book, which was enjoined to be used on the following day, if the fourth happened to be on Sunday.

The Clergyman's Companion was published in April, 1828. Bishop Onderdonk expressly stated, in his pastoral letter, that in 1830 Bishop Hobart set forth a Fourth of July Service for *Sunday*. Was the suppression of this fact quite fair?

Bishops Hobart and Onderdonk think the religious observance of the Fourth of July, as the anniversary of an inestimable blessing of God's merciful Providence, though it happen on Sunday, tending to edification, and to the best interests of the American Church and nation. The correspondent of the Record, by stopping short of the whole truth, would make it appear otherwise touching the first of these prelates, and puts in opposition to their official opinion and action the "*we think*" of his editor.

He also throws himself, for support of his notions, on "the view of the mere politician." There I have no objection to leave him. Be mine the view of the mere Christian. What if "no trumpet is blown, and no banner hung out?" Is it only by trumpets and banners that the Christian is to show his gratitude for God's goodness to our country? Because common decency requires that the *world's* celebration of such goodness should wait until God's holy day is past; is it right that the Church, on her especial day of "grateful vows and solemn praise," should consider the *religious* celebration of the same as out of place? God forbid! The world has already enough advantage of the Church. Let not Christians contribute to increase it. Let it be seen that although the trumpet and the banner, the martial drum, the cannon's roar, the people's shout, and the civic festivity, are unfit for God's day, yet that God's people will not, in their appropriate way, fail to remember, especially when its stated commemoration falls on that day, God's mercy to their nation.

The opposition which has been started to this effort on the part of the Bishop of New York to bring his people to a devout consideration of the great national mercy commemorated on the fourth of July, does not, as far as I have seen, pretend to excuse itself by the direct bearing of any law of the Church. It is all founded on individual inferences, and that opposed to the solemn official decisions of the late and present Bishops of this diocese. It is in vain, in many, probably in most, parts of our country, to bring the people on the ordinary occurrence of a fourth of July, to a due *religious* consideration of the event then commemorated. When the Bishop of this diocese, violating no law of the Church, and in the conscientious discharge of his pastoral duties, calls upon his clergy and people to lessen the evil by devoting at least the Sundays which may fall on the day on which their country commemorates that event, to its *Christian* celebration, a paper out of his diocese, and another within it, endeavor to distract the minds of his flock on this solemn subject, and give them the suspicion that he is herein transcending the bounds of his pastoral prerogative. They bring no law as evidence against him; but only inference and opinion. I think I know the Church in this diocese too well to fear that it will be thus turned from its wonted course of unity and good order. May God's blessing to our country, our Church, and the individuals of each, rest upon the solemn services in which we are called to own HIM in the great mercy which, as on Sunday next, descended upon us!

Civis Christianus.

P. S. The Messenger and the Record lay much stress on the idea that it is wrong for *special* services to supersede the *stated* ones of Sunday.

The article of "New York," in your last, has, I think, effectually demolished this argument. He has omitted, however, one view of it which is not without force. The Church gives to every minister the power of *selecting lessons* "on occasions of charitable collections." Is this meant to exclude Sundays? If not, is not the theory that Sunday services are never to be superseded by those of a special nature, entirely prostrated?

For the Churchman.

Mr. Editor,—I heard it asserted the other day by a clergyman of our Church, that he did not believe a *single congregation had ever been formed, a single convert made, a single person baptized, or a single person admitted to communion*, by any of our Foreign Missionaries at either of the stations in Athens, Crete, Constantinople or China. Can you inform your readers whether this is so? If the statements made at the late meeting of "the Board of Missions" be correct, how can this be? Perhaps the Rev. Mr. Hill, or the late Foreign Secretary, who has so repeatedly called upon us to thank God for the "signal success" which has crowned their efforts, can explain this. Querist.

On the 8th of April, the Archbishop of Canterbury confirmed in the Church of St. Mary Le Bow, Cheapside, 300 young persons, after which he delivered a very impressive address.

Some unknown friend of the Church at Lenton, Nottinghamshire, who desires to "do good by stealth," has contributed £500 towards building a new church at Carrington.

THE CHURCHMAN.

SATURDAY, JULY 3, 1841.

MASTIN *vs.* ESCOTT: CHRISTIAN BURIAL AND BAPTISM.

We have attempted to show, that the question which Sir H. Jenner was called on to decide, is, Whether, by the Canon Law of the Church of England, a schismatical lay baptism is valid to constitute communion or membership in the Catholic Church? and also, that by the law of the Church of England, as it existed before the Reformation, this question would be answered in the negative. It remains to inquire, whether the legislation of the Church of England, since the Reformation, has been such as to countenance a contrary decision.

It will be allowed on all hands, that by the commission of our Lord to his apostles, Baptism, at least in its regular ministration, was confined to the priesthood. From early times, however, there was a departure from this rule in practice. Baptism, from a belief of its absolute necessity to salvation, was administered, in cases of necessity, by laics, both men and women, within the Church and under the sanction of her bishops. Such baptisms were held by the Canon Law to be valid; not only like schismatic baptisms so valid as not to be iterated, but, unlike schismatic baptisms, valid to constitute communion or membership in the Catholic Church. Still the practice, tho' defended on the ground of necessity, was felt to be at variance with the original institution. To this the Canon Law itself bears frequent testimonies; among others we read, (Decr. Greg. 3 p. Dis. 3. c. 19,) "It is certain that baptism should be administered by the priests alone; nor is it lawful even for the deacons themselves to perform the mystery without the bishop or presbyter, except in their absence and in extreme necessity. The same permission is extended also to the faithful of the laity, that none may depart this life without the saving remedy."

We see here the occasion and the ground on which the validity of lay baptism to the purpose of Church communion was acknowledged. The occasion was necessity; i. e., when, in the imminent danger of death, the office of a priest was desired but could not be procured. The ground was, that the actual administrators of the sacrament were within the Church, and acting by the delegated authority of the priesthood. We see not how a provision like this can be made to embrace the case to which Sir H. Jenner would have it apply: viz., the case of an individual who gratuitously and by his own voluntary act (or the act of his sponsors, which is the same thing in the law of the Church) refused the offices of the lawful ministers of the Church, where they could be had, and put himself by his baptism in a state of schismatical opposition to the Church and her constituted authorities. In such a case the plea of necessity, on the part of the individual, is preposterous; and the supposition of an authoritative sanction, on the part of the Church, is suicidal.

If the Church were competent to confer on her laity permission to baptize, she was competent to revoke the permission in the event of its being abused. This, without entering into the abstract right or wrong of the practice, was in fact the position of the Church of England at the time of the Reformation. The frequency of lay baptisms and the levity with which they were performed, was one of the abuses of the age which the Church of England aimed to reform. This she did by the permission to dispense the sacrament, revoking from the laity, and reappropriating the function exclusively to the priesthood. That this was actually done in and by the Church of England, is apparent from her usage, lay baptism having, before the Reformation, extensively prevailed, and since then, been wholly discontinued in her communion. That the overt acts by which the change was effected, were (among others) the declaration of the bishops in 1575, and the alteration of the rubric in consequence of the Hampton Court Conference, we see no reason to doubt.

We confess our surprise at the attempt of Sir H. Jenner to impeach the genuineness of the twelfth article in the declaration of the bishops in the Convocation of 1575. "Collier," he says, "has given a copy of this canon, but it was extraordinary that no copy could be found in any book or registry of any diocese." Collier, however, says explicitly that the articles were subscribed by both houses, and adds: "This article (the twelfth) being particularly remarkable, I have given it in the words of the record." Burn (vol. 1, p. 113) refers to it as existing "in the manuscript copy of the articles made in Convocation in the year 1575;" and Gibson, as we shall presently see, had said the same before him, and quoted the article, without a question of its genuineness. On such authority we feel authorized (until better informed) to regard the article as genuine; and to argue from it, that if the Convocation of 1575 disallowed baptisms by laics who were in unity with the Church, they would much more disallow baptism by laics in a state of unlawful separation from the Church. In no event, however, can the Convocation of 1575 be adduced to show that the Church of England recognized schismatical lay baptisms as valid to constitute communion with the Catholic Church.

Equally irrelevant, and worse than irrelevant, (as it seems to us,) is the discussion of the question whether lay baptism was adjudged by the Hampton Court Conference to be invalid. We annex Collier's description of the Conference, as far as relates to the point in hand:

"Farther, the archbishop went on to speak concerning private baptism. He endeavored to satisfy his majesty that the administration of baptism by women and lay persons was not allowed by the Church of England; that the bishops in their visitations censured this practice; and that the words in the office don't infer any such latitude. To this the king excepting, cited the office, and argued that the words could not be construed to less than a permission for women and lay persons to baptize.—Here the Bishop of Worcester (Babington) struck in and confessed that the words were somewhat ambiguous, and might be strained to that meaning; but by the counter practice of the Church, by women's being censured upon this score, it seems reasonable to suppose the compilers of the office did not design to be so understood; and yet notwithstanding, couched the form in ambiguous expressions, because otherwise, perhaps, the book might not have passed parliament. The Bishop of London, not satisfied with this discourse, replied, That those learned and reverend persons who drew up the Common Prayer, had no intention to mislead the people by perplexed and double meaning expressions, but really designed a permission to private persons for baptizing in cases of necessity: and for this he appealed to their letters, some passages of which were then read. This bishop proceeded to prove this permission was agreeable to the practice of the primitive Church. To this purpose he urged the text in the second of the Acts, where three thousand are said to have been baptized in one day; that it was impossible, or at least improbable, that the apostles could administer the sacrament to such numbers in so small a time; and that in those early days of Christianity, there were no bishops or priests excepting the apostles. He likewise cited the authorities of Tertullian and St. Ambrose. And here he laid open the absurdity and impiety of the opinion which supposes no necessity of baptism.

To this the king replied, That the instance in the Acts was an extraordinary case; and that to argue from the practice of a Church in its beginning, and before it was perfectly formed, to a Church settled and in a flourishing condition, was no good reasoning. He went on to maintain the necessity of baptism, and argued that the text in St. John, 'Except a man be born of water,' &c., was meant of the sacrament of baptism; and that he had defended this sense of the text against some minister in Scotland. It may seem strange to you, my lords, continues the king, that I think you in England give too much to baptism, since fourteen months ago, I argued with my divines in Scotland for ascribing too little to that sacrament: insomuch that a pert minister asked me, If I thought baptism so necessary that if it were omitted the child should be damned? I answered him, no; but if you, being called to baptize the child, though privately, should refuse to come, I think you shall be damned.—And here the king declared so far for the necessity of baptism, that when it could be administered by the clergy, it ought never to be omitted: but the laity, he conceived, ought never to presume on that office in any case.—And yet, which was somewhat particular, he disapproved all rebaptization, though that sacrament had been administered by private unauthorized persons.

The Bishop of Winchester, discoursing learnedly on this subject, affirmed, That to bar private persons baptizing in cases of necessity, was to cross upon all antiquity; that 'twas a maxim in divinity, that the minister was not of the essence of the sacrament. To this the king answered, that though the minister was not of the essence of the sacrament, he was, notwithstanding, of the essence of the right and lawful ministry of the sacrament. His ground was the words in the Apostles' commission, 'Go ye, therefore, teach all nations, baptizing them,' &c. Upon the whole, it was resolved the bishops should debate afterwards, whether the words *curate* or *lawful ministers* might not be inserted in the rubric for private baptism."

The comment of Bishop Gibson is here well worthy of remark. Having quoted the twelfth article of the Convocation of 1575, he says, (Codex, vol. 1, p. 447,) This article was not published in the printed copy, but whether on the same account that the 15th article was left out, (viz., because disapproved by the crown,) I cannot certainly tell. However, the ambiguity remained till the Conference at Hampton Court, in which the king said that if baptism was termed private, because any but a lawful minister might baptize, he utterly disliked it, and the point was then debated; which debate ended in an order to the bishops to explain it so, as to restrain it to a lawful minister.

"Accordingly, in the Book of Common Prayer which was set forth in the same year, the alterations were printed in the rubrics, as I have noted them before; and other expressions in other parts of the service, which seemed before to admit of lay baptism, were so turned as expressly to exclude it."

Hence it appears that the question agitated at the Conference was, the propriety of sanctioning private or lay baptisms within the Church, as well as those which were performed by her lawful ministers in public; and that although some of the bishops sustained the validity of such baptisms, yet on the whole, they were deemed so censurable, that the rubric, as Bishop Gibson says, was expressly framed to exclude them. Here again we might apply the argument *a fortiori*; for if Catholic lay baptisms were deemed censurable, what must have been thought of schismatical or heretical lay baptisms? Suffice it, however, to say, that the Hampton Court Conference is totally inadequate to prove, what Sir H. Jenner was bound to prove in order to sustain the equity of his decision, that the Church of England recognizes the validity of schismatical lay baptism to constitute communion with the Catholic Church.

Sir H. Jenner sustains his view by the authority of Bishops Burnet and Fleetwood: he might have made a stronger point, and have adduced the united authority of the archbishops and bishops of the Convocation of 1712. But the bishops who came into office at the revolution of 1688 were no fair representation of the sense of the Church of England. So early as 1689 we find them, in furtherance of court policy, projecting a comprehension with dissenters on a basis radically subversive of the principles of the Church. In a paper drawn up to be laid before a Convocation which was intended to be speedily called, we find them proposing, among other similar measures, "that the apocryphal lessons and those of the Old Testament which are too natural, be thrown out, and others appointed in their stead by a new calendar, which is already fully settled, and out of which are omitted all the legendary saints' days, and others not directly referred to in the Service Book;" "that if any refuse to receive the sacrament of the Lord's Supper kneeling, it may be administered to them in their pews;" "that the rubric which obliges ministers to read or hear Common Prayer publicly or privately every day, be changed to an Exhortation to the people to frequent those prayers;" and finally, "that the absolution in Morning and Evening Prayer may be read by a deacon, the word *priest* in the rubric being changed into *minister*, and that those words *absolution* and *remission* be put out, as not being very intelligible." And when at length the Convocation met in 1712, these bishops, or such as these, sent to the Lower House for their concurrence the declaration, "That such persons as have already been baptized in or with water in the name of the Father, Son, and Holy Ghost, (although their baptism was irregular for want of a proper administrator,) ought not to be baptized again." Here reference is had unquestionably to schismatical lay baptisms; but if Sir H. Jenner had adduced this testimony, (which is stronger than any that he has adduced,) he would have brought to view the answer of the Lower House, who had the sagacity to see, that if schismatical lay baptism were acknowledged, lay destination to the ministry would be accounted equally valid with episcopal succession and ordination. But though they saw the plot by which the Church was to unchurch herself for the sake of bringing dissenting ministers within her pale, they were too honest to become *participes criminis*. They answered:

"The lower House of Convocation having (May 14, 1712) received from their Lordships of the Upper House, a paper relating to the validity of Baptism administered by unauthorized persons, did enter into a debate thereupon, and thought it nowise proper to take into consideration the matter of that paper, during the sitting of this convocation concurrently with the present session of parliament, have resolved to lay before their Lordships some of their reasons for which they declined entering into the consideration of the said paper.

1. Because the validity of such baptisms is a point which the Catholic Church, and the Church of England in particular, hath hitherto avoided to determine by any synodical declaration.

2. Because the inconveniences manifestly attending such determination, would in their humble opinion, far outweigh the conveniences proposed by it, especially at a time when the authority of the Christian Priesthood is so openly struck at by some; and the advantage of an Episcopal Mission, derived by an undoubted succession from the apostles, is so undervalued by others.

3. Were it proper synodically to consider and determine this matter, yet they humbly conceive, that nothing of this kind ought to be done, but in a full assembly of the clergy, after due notice given to all their members, to attend and afford their assistance on so important an occasion."

A noble testimony for the age, and one which saved the Church. This Convocation of the Church of England, in which the great body of her clergy were found too faithful to their sacred trust to become the pliant creatures of the crown in the promotion of its political schemes, is (whether for this reason or not) the last that has ever been held. The Upper House, on this occasion, aimed to effect a synodical recognition of the *full* validity of schismatical or heretical lay baptism. In this they were wholly defeated. The Lower House declared, and with historical truth, that neither the Catholic Church in general, nor the Church of England in particular, had ever formally or by synodical determination acknowledged the validity of such baptisms in any sense; not even in the qualified sense which was allowed by the Canon Law. How much farther then have the Catholic Church in general, and the Church of England in particular, been from any formal recognition of the validity of such baptisms (i. e., schismatical or heretical lay baptisms) to constitute communion or membership with the Catholic Church! And if up to the Convocation of 1712 the validity of schismatical lay baptisms had never been and could not then be acknowledged by the constituted authorities of the Church, it is hard to see what foundation there is in the Ecclesiastical Law of England on which the decision of Sir H. Jenner and its solitary precedent can be rested.

There are several collateral questions relating to the general subject, and several others relating to this particular case, which our limits do not allow us to discuss. We must beg the reader, therefore, not to hold us responsible for any inferences which he may draw from our language; since it is possible to hold a sound principle without being committed to its instant and rigid application: as men may believe in the unlawfulness of slavery, and yet consistently disallow immediate and universal abolition. We look to the judiciary, however, both in Church and State, to raise public opinion and the practice consequent upon it to the immutable standard of *principles* and heaven-born law; and not to fritter down these last to the naturally deteriorating process of public opinion and worldly custom; and we are dissatisfied with Sir H. Jenner's decision, because we regard it as a surrender of the sound principles of Christian legislation to the temper of the age. The Burial Service has been and may again be a powerful instrument in the hands of the Church, for making her unity respected, and schism and heresy to be avoided: and though we may not advocate a restoration of the discipline in the present age, and may even censure the imprudence of an individual clergyman in resorting to it, we are still not prepared to surrender the principle on which its use is to be justified. The Church does not live for one age only, but for all ages; and the powers which she at any time suffers to be dormant, she is not to be supposed to renounce.

GENERAL THEOLOGICAL SEMINARY.

The eighteenth Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, was celebrated in St. Peter's Church, on Friday, June 25th. A procession was formed in the Chapel of the Seminary, and proceeded thence to the Church in the following order:

Students.
Alumni.
Faculty and Librarian.
Founders of Scholarships, Officers of Education and Scholarship Societies auxiliary to the Seminary, and other Laymen.
Trustees.
Clergy.
Bishops.

As the procession entered the Church, a voluntary was played upon the organ.

There were present the Bishops of New York, Vermont, Western New York, and Maryland; the Bishop of New York, the senior Bishop present, presiding.

The exercises were performed in the following order:

INTRODUCTORY PRAYERS.

Singing.—*The Te Deum.*

Dissertation.—"Man silent before his God." By J. Lloyd Breck, A. B.

Dissertation.—"The enemies of Christianity made instrumental to its extension." By J. Turner Cushing, A. B.

Dissertation.—"Mysteries in Revelation." By Whiting Griswold.

Singing—From Psalm XVI—"Thou shalt show me the path of life: in thy presence is fulness of joy; at thy right hand there is pleasure for evermore."

Dissertation.—"The inspiration of the Prophets not accompanied by disorder of mind or body." By David McIlvaine.

Dissertation.—"Zeal important in the ministerial character." By Thomas L. Randolph, A. M.*

Dissertation.—"The duty of patience taught by the history of the Church." By Russell Trevett, A. M.

Singing.—"*Benedictus qui venit in nomine Domini.*"

Dissertation.—"The moral effects of the Liturgy." By M. Van Rensselaer, A. B.

Dissertation.—"On the nature of moral evidence." By Robert Washbon, A. B.

Dissertation.—"Strength and Beauty are in his Sanctuary." By Benjamin Watson, A. B.

Singing.—Psalm 113 of the Selection—verses, 1, 3, 9, 12—with the doxology.

PRESENTATION OF THE CANDIDATES FOR TESTIMONIALS.

Address, by Bishop De Lancey, of the Diocese of Western New York.

The Testimonial awarded by the statutes to those who satisfactorily prosecute the course of study prescribed by the Seminary, was then given to William Adams, A. B., J. Lloyd Breck, A. B., Alexander Burgess, A. B., John A. Childs, A. M., Azel D. Cole, A. B., A. Cleveland Cox, A. B., J. Turner Cushing, A. B., William Dehon, A. B., Samuel Goodale, A. M., Whiting Griswold, J. H. Hobart, A. B., J. Steinfort Kidney, A. B., Alfred M. Loutrel, A. B., David M'Ilvaine, James W. Miles, Robert M. Mitcheson, A. B., Wm. B. Otis, A. B., Thomas L. Randolph, A. M., Russell Trevett, A. M., M. Van Rensselaer, A. B., Robert Washbon, A. B., Benjamin Watson, A. B.

The *Jubilate* was then sung, and the exercises closed by the presiding Bishop, with prayer and his benediction.

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* Mr. Randolph having been excused from attendance in consequence of severe domestic affliction, his dissertation was not read.

DOMESTIC MISSIONS.

Mr. J. D. Wolfe has been appointed Treasurer, pro tem., of the Domestic Committee of the Board of Missions, in place of Mr. James Swords, resigned.

Remittances for Domestic Missions should be addressed to J. D. Wolfe, Esq., Treasurer, 281 Broadway, New York.

The Rev. Andrew Hall and the Rev. James Sunderland, Presbyters, and the Rev. Asa Griswold, Deacon, of this Diocese, having removed, by letters of dismission, into the Diocese of Western New York, and the Rev. Marshal Whiting, Presbyter, from that Diocese into this, and been respectively received, have changed accordingly, their canonical residence.

The Rev. D. V. M. Johnson has been compelled, on account of ill health, to resign the rectorship of Trinity Church, Michigan City, Ia., and is at present residing in Brooklyn. He requests that all letters and papers for him be directed to the care of O. & R. A. S. Johnson, 89 South-street, New York.

The Rev. Alvah Guion has resigned the rectorship of St. James' Church, Piqua, Ohio.

The Rev. Anthony Ten Broeck, of this city, has received and accepted a unanimous call to the rectorship of Grace Church, Newark, N. J.

We understand that the Rev. John Coleman, recently elected to the office of Secretary and General Agent of the Committee for Foreign Missions, has since tendered his resignation of the rectorship of Trinity Church in this city; but that the vestry and congregation refuse its acceptance. The case has been submitted to the ecclesiastical authority, under the 33d canon of the General Convention, relating to the dissolution of the pastoral connexion between ministers and their congregations; who concurs in the action of the vestry. Mr. Coleman is therefore bound to remain in his present charge.—*Banner of the Cross.*

A FORM OF PRAYER FOR THE FOURTH OF JULY.

Whereas it has been found expedient and desirable, that when the Fourth Day of July, the Anniversary of the Independence of these United States, shall fall on a Sunday, the services of the day should be appropriate to it as such: and whereas a religious observance of the said anniversary is sometimes thought proper in other years:

Therefore, I hereby set forth the following Form of Prayer and Thanksgiving for the Fourth Day of July, to be used in the Diocese of New York, when the said day shall fall on a Sunday, and whenever, in other years, the religious observance of the day shall, in any parish, be deemed expedient and desirable.

Benj. T. Onderdonk,
Bishop of the Diocese of New York.

New York, May 5, 1841.

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD,

For the inestimable Blessings of Religious and Civil Liberty; to be used in the Diocese of New York, on the Fourth Day of July, when that day shall fall on Sunday; and in other years, in any parish in which its religious observance may be deemed expedient and desirable.

¶ The Service shall be as usual, except where it is hereby otherwise appointed.

¶ Among the Sentences at Morning and Evening Prayer shall be the following:—

The Eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33: 27.

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.—Deut. 33: 28.

Happy art thou, O Israel: who is like unto thee, O people favored by the Lord: the shield of thy help, and who is the sword of thy excellency.—Deut. 33: 29.

The Lord hath been mindful of us, and he shall bless us; he shall bless them that fear him, both small and great.—Psalm 115: 12, 13.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!—Psalm 107: 21.

¶ Instead of *O come let us sing*, &c., the following Hymn shall be said or sung:—

My song shall be always of the loving kindness of the Lord: with my mouth will I ever be showing his truth, from one generation to another.

The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

Who can express the noble acts of the Lord, or show forth all his praise!

The works of the Lord are great, sought out of all them that have pleasure therein.

For he will not always be chiding; neither keepeth he his anger forever.

He hath not dealt with us after our sins; nor rewarded us according to our wickedness.

For look how high the heaven is in comparison of the earth; so great is his mercy toward them that fear him.

Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.

Thou, O God, hast proved us; thou also hast tried us, like as silver is tried.

Thou didst remember us in our low estate, and redeem us from our enemies; for thy mercy endureth forever.

¶ PROPER PSALMS.

Morning Prayer.—The Tenth Selection.
Evening Prayer.—The Ninth Selection.

¶ PROPER LESSONS.

Morning Prayer.—First Lesson; Deut. viii. Second Lesson: Romans xiii.

Evening Prayer.—First Lesson: Deut. x. 12. Second Lesson: Romans xii.

¶ After the General Thanksgiving, at Morning and Evening Prayer, the following shall be said:—

O God, whose name is excellent in all the earth, and thy glory above the heavens; who, as on this day, didst inspire and direct the hearts of our Delegates in Congress, to lay the perpetual foundations of peace, liberty and safety; we bless and adore thy glorious Majesty for this thy loving kindness and providence. And we humbly pray that the devout sense of this signal mercy may renew and increase in us a spirit of love and thankfulness to thee, its only Author, a spirit of peaceable submission to the laws and government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved and secured to us and our posterity. May we improve these inestimable blessings for the advancement of religion, liberty, and science, throughout this land, till the wilderness and solitary place be glad through us, and the desert rejoice and blossom as the rose. This we beg, through the merits of Jesus Christ our Saviour. *Amen.*

O God, who art the blessed and only Potentate, the King of kings and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name, for all the great things which thou hast done for us.—We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy, and for the multiplied manifestations of thy favor towards us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come, and, reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in legislative, judicial and executive authority, that they may have grace, wisdom and understanding, so to discharge their duties, as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church. Change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ The Collects.

Almighty God, who hast in all ages showed forth thy power and mercy in the wonderful preservation of thy Church, and in the protection of every nation and people professing thy holy and eternal truth, and putting their sure trust in thee: we yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for that signal and wonderful manifestation of thy providence, which we commemorate this day. Wherefore, not unto us, O Lord, not unto us, but unto thy name be ascribed all honor and glory, in all churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son, Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the

Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ *The Epistle.*—Philip. iv. 4

Rejoice in the Lord always; and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

¶ *The Gospel.*—St. John viii. 31.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples, indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son adideth ever. If the Son, therefore, shall make you free, ye shall be free indeed.

INTELLIGENCE.

MICHIGAN.

The annual Convention of this diocese assembled in St. Paul's Church, Jackson, on Thursday, 27th May, at 6 o'clock, P. M. In the absence of the former Secretary, the Rev. F. H. Cuming was chosen Secretary pro tem. On the list of clergy being called, it was found that thirteen were in attendance, besides the Right Rev. the bishop, and an unusual large number of parishes represented by lay delegates. After the organization, the Rev. brother named above was unanimously elected Secretary. On motion, the Rev. C. B. Stout was appointed by the President Assistant Secretary.

After the usual appointment of committees, the Convention adjourned to attend divine service at 8 o'clock—when the evening service was read by the Rev. L. Foote of Kalamazoo, assisted by the Rev. J. A. Wilson of Pontiac, who read the lessons, and the Convention sermon was preached by Rev. J. Selkrig, of the Indian Mission, Griswold, from 1st Cor. ii. 2. The discourse was a good one, and feelingly portrayed the great subject of Gospel preaching, showing the importance of keeping constantly before the mind "Christ and him crucified," as the only hope of salvation for the sinner.

On Friday morning, Convention re-assembled. The greatest harmony pervaded its deliberations, and the business of the Convention was conducted in a manner highly commendable. Several subjects came up for consideration, which, after eliciting more or less discussion, were disposed of to the satisfaction of all. An important resolution was passed in relation to an assessment on the parishes for the support of the Episcopate—the sum raised by each not to be *less* than fifty cents for every communicant. The amount thus collected, to be placed in the hands of the Treasurer, for gradual accumulation. On Friday evening, the business of the Convention being over, the Rev. J. O'Brien preached from Rom. viii. 7. Human depravity formed the theme of this excellent discourse. The reports of the parishes were interesting, and gave evidence of the increase of spiritual religion. Several congregations have enjoyed seasons of refreshing during the winter past, which, it is ardently hoped, may prove the earnest of good things to come.

One event had occurred within the year, which spread a gloom over the minds of the clergy, and that was the removal by death of their faithful fellow laborer, the late Rev. G. W. Cole, whose seat in Convention for the *first time* since Michigan had a bishop, was now vacant. He was not there, for God had called him, (the first and only one among this band of clergy thus honored,) to a *higher seat* in the Church above.

Standing Committee for the ensuing year, are the Rev. Messrs. Hollister, Cuming, Powers and Hirst, of the clergy; and Messrs. Trowbridge, Campbell and Sawyer, of the laity.

Delegates to the General Convention, Rev. Messrs. Cuming, Lyster, Barker, and Stout, of the clergy; and Messrs. C. C. Trowbridge, G. P. Williams. —— McVicker, and D. A. A. Ensworth, Esq., of the laity. Trustees of the General Theological Seminary, Rev. Messrs. O'Brian and Lyster. Treasurer of the Convention, J. A. Willes, Detroit.—*Episcopal Recorder.*

Among the late proceedings of the Board of Missions, we noticed with great pleasure the information communicated by the Rev. Mr. Hare, of Princeton, N. J.; that Samuel S. Olden, Esq., one of his parishioners, had bequeathed the legacy of six thousand dollars to the missions under the jurisdiction of Bishops Kemper and Polk.—*Ib.*

Letters of dismission from the diocese of Delaware to that of Maryland, have been granted to the Rev. Henry F. M. Whitesides, whose residence is in the city of Baltimore.—*Ib.*

The Rev. Mr. Goddard.—We regret to learn that the state of this gentleman's health is such, that he deems it inexpedient to accept the call to St. Stephen's Church, Providence, R. I.—*Episcopal Recorder.*

The Rev. Wm. Hilton has been unanimously elected to the rectorship of St. Paul's Church, Kittaning, Armstrong county, Pa.—*Ib.*

Kemper College.—We learn that the Rev. Silas Crane has resigned the situation of Principal of this important and growing institution; and that the Trustees have invited the Rev. E. C. Hutchinson, A. M., of this place, to superintend the interests of this College, the prosperity of which is so intimately connected with the advancement of the Church and the cause of Christian education in the west. Mr. H. has, we understand, accepted the Presidentship of the College, and will enter on his duties in October next. We congratulate the friends of Kemper College on the acquisition of a gentleman of so much talent, and energy, and Christian zeal, as the head of their infant institution. —*Southern Churchman.*

University of Virginia.—The Rev. Wm. M. Jackson has been invited by the Professors and students of this institution to officiate as Chaplain during the next academical year, and has, we learn, accepted the invitation.—*Ib.*

Ordinations.—On Friday, the 4th ult., an ordination was held by the Rt. Rev. Bishop Ives, at St. Paul's Church, Edenton, N. C., at which Messrs. Wm. B. Otis, Wm. E. Snowden, and Charles Disbro were admitted to the sacred order of deacons; and the Rev. Louis S. Noble to the order of priesthood. Morning prayer was read by the Rev. John Singeltary, rector of St. Peter's, Washington, assisted by the Rev. Charles Aldis, deacon, minister at Pettigrew's Chapel, and Lake Phelps, who read the lessons. The candidates for the diaconate were presented by the Rev. Samuel I. Johnson, rector of St. Paul's, Edenton, and the candidate for the priesthood by Rev. John Singeltary, rector of St. Peter's, Washington. An impressive sermon was preached by the bishop, setting forth the relative duties of both clergy and laity, enjoining upon the former, faithfulness to their respective charges, and upon the latter a due estimation of the sacred office as taught in the Holy Scriptures. Services were held throughout the week, and on the following Sunday, during which seventeen persons were confirmed, and several others baptized, which shows the increasing interest felt in religious things in this highly prosperous parish.—*Banner of the Cross.*

The incessant assaults upon our Church in various sectarian quarters, are often of such a character that we scarcely know whether to sigh at their malevolence, or smile at their puerility. The editor of the *Baptist Record*, published in this city, in his last number says, "One of their (Episcopal) bishops, some time ago, openly declared, that there was no baptism now in the Episcopal Church; and then follows a marvellous story about this said bishop's proposing to send one of his order to Greece, to receive the ordinance at the hands of a Greek Bishop, and administer it to his brethren on his return to this country. It is needless to say that this whole statement is utterly destitute of truth, and we blush to see it in a professedly religious paper. We will not say that we demand, but we put it to the conscience of this editor if we have not a right to ask the *name* of this bishop? Let it be publicly given; or let the readers of the *Record* know that they have been shamefully imposed upon.—*Ib.*

From the Witness and Advocate.

RHODE ISLAND CONVENTION.

The fifty-first Annual Convention of the Church in Rhode Island was held on Tuesday, June 8th, in Trinity Church, Newport. The bishop was prevented from attending, by the Massachusetts Convention. After morning prayer, the Rev. John West, rector of Zion Church, was chosen chairman, and subsequently president of the Convention. The Rev. Francis Vinton, rector of Trinity Church, was chosen Secretary. The Convention was organized by the representatives of both orders of a majority of the churches in the diocese. Owing to the sickness of the Rev. S. Penny, jr., the preacher appointed at the last Convention, the sermon and communion were postponed till the conclusion of the session; at which time a sermon was preached by the Rev. Alexander H. Vinton, rector of Grace Church, and the communion was administered by Rev. G. W. Hathaway, rector of St. Mark's, assisted by Rev. W. H. Newman, rector of Christ Church. It was a season of refreshment to the spirit, after the warm debates of the session. Among the important matters discussed and acted on by this Convention, were the constitution and canons reported last year. The constitution was finally adopted by a large majority. The canons were amended and passed. The committee on the history of the Church reported the collection of very interesting materials, and were directed to pursue their investigation and to report next year. The parochial reports indicated a prosperous condition of the diocese during the past year.

Resolutions were unanimously passed expressing the sympathies of the Convention with the family and parish of the Rev. Robert E. Northman, deceased, late rector of St. Paul's Church, Portsmouth, and expressive of the loss thereby sustained by the Church.

From the Western Episcopal Observer.

INDIANA CONVENTION.

The Fourth Annual Convention of the Protestant Episcopal Church in Indiana, met at Christ Church, Indianapolis, on Friday, May 28, 1841. There were present, Bishop Kemper, six presbyters and one deacon, and nine lay delegates from six parishes. Rev. J. R. Johnson, of Lafayette, preached on Thursday night an admirable discourse on Christ as our peace. Rev. Mr. Lamon, of Evansville, preached the Convention Sermon on Friday morning, which was on the duties, responsibilities and encouragements of the ministry. Rev. Messrs. Manney and J. R. Johnson officiating at the desk. At night, Rev. Mr. Britton of New Albany preached. On Saturday morning, Rev. Mr. Fiske, of Richmond, was in the pulpit, delivering his Master's testimony in his usual affectionate manner, and at night Rev. Mr. Manney, of Laporte, preached. On the Lord's day, which was Whitsunday, we had morning prayers at 6 o'clock, and an address from brother Fiske, the ordination to the priesthood of the Rev. Mr. Adams, of Mishawaka, a sermon from the bishop, and the holy communion. In the afternoon, there were three infants baptized, and the Rev. Mr. Adams preached. In the evening, Rev. Mr. Prindle, of Lawrenceburg, preached. Thus closed the religious exercises of an interesting Sabbath to all present: to the parish of Indianopolis, as having been for nine months without regular services for want of a pastor; and to the members of Convention, as affording an opportunity of sweet communion, and strengthening of the bond of peace. On Monday night, Rev. J. R. Johnson preached again, though the business of the Convention had been concluded on Monday morning, and the members of Convention generally dispersed. This was the largest Convention since the adoption of the constitution, only two of the officiating clergy being absent; and the subject of electing a bishop was partly considered, both as to its expediency and the means of support. The bishop in charge, in his address, urged on the Convention the importance of having a diocesan, and a committee was appointed to report on the subject. The committee not being able to come to an agreement, begged leave to be discharged, when, on resolution, the Convention went into an election, which resulted in the unanimous choice of Right Rev. Jackson Kemper, D. D. Bishop Kemper having declined, after giving his reasons at length, on the following day, the whole matter was then left for a future Convention.

Rev. Mr. Britton, of New Albany, was *reelected* Secretary of Convention; and J. M. Moore, Esq., of Indianopolis, Treasurer of the diocese. The Standing Committee are Rev. Messrs. Britton, Lamon, and Prindle; and Messrs. St. Clair, Thurston, and Gross.

The parochial reports were generally encouraging, though it is trying to those who love the Redeemer's holy cause, to see the Church moving so slowly in the great work given her to do. Oh! when shall our waste places be supplied? We have lost one in the number of our clergy since last Convention, and shall probably lose another beloved brother this year.—Two or three of the most important parishes are vacant: viz., Indianapolis, Madison, and Tere Haute. Oh! that the Spirit of the living God would send forth laborers into the harvest, and incline the hearts of those to whom they minister, to sustain them by sympathy and prayers. Our harvest is truly great, but where are the laborers? Shall a diocese, some of whose parishes double their numbers every year, be left to the irregular ministrations of others, or to no ministrations at all, for want of the regular ministry?

Things in England.—We gather some interesting incidents from the May number of the British Magazine.

The Church of St. Peter at Tiviston was broken open and robbed of its plate. A valuable piece, presented by R. Thorne, Esq., in 1696, was among the articles stolen.

The Rev. Henry Tenour, of Portland, has under his charge 1500 souls. His income is only £60—less than $270—yet he maintains a *day, infant*, and *Sunday* school, besides ministering to the temporal wants of his poor flock.

April 15th, the Archbishop of Canterbury consecrated Christ Church, Goudhurst, and preached a very impresive sermon, St. John xvii: 3. The collections at the door, in behalf of the parish, including £50 from the Archbishop, amounted to £115. The church has seats for 413, 213 of which are free.

The amount recently raised in Manchester for building and endowing churches is £61,500—equal to about $263,000.

A Church and Parsonage, being of the ten in progress of erection for the accommodation of Bethnal Green, a population of more than 75,000, has been built at an expense of £6000, wholly defrayed by the bounty of a deceased clergyman and his sister.

We believe that Dr. Short is appointed to the vacant see of Sodor and Man. The now right reverend divine will not be entitled, by virtue of his prelacy, to a seat in the House of Peers, as is the case with all the other English bishops.

Church of England.—"The energy and power which the Church of England has put forth, of late years, is quite astonishing, and yet it seems still to increase and grow. The efforts which the last seven years have seen would have been deemed incredible a quarter of a century since, and still every succeeding month brings tokens of a further growth.

"In the year 1820 the voluntary contributions received by the great Church societies were as follows: Society for Promoting Christian Knowledge, £51,822; Church Missionary Society, £31,076; Society for the Propagation of the Gospel, £1,458.

"In the year 1840, the receipts of the same three societies were—Church Missionary Society, £100,252; Society for Promoting Christian Knowledge, £84,970; Society for the Propagation of the Gospel (about) £40,000. Being far more than a doubling in the space of twenty years.

"But this is only a single feature. The National Society in 1820 collecting £2,500 per annum, raised, in the course of last year, about £15,000. Two societies also have recently sprung up, for providing additional curates, and these raised, in the last twelve months, about £30,000 between them.

"The main effort, however, is directed to the supply of our overgrown parishes with new churches and ministers. The total sum raised and spent on this object in the course of the last ten years must be very great. In London we have seen £120,000 raised in four years by the Metropolitan Churches Committee, and £46,000 since then for the single parish of Bethnalgreen. Other districts, too, have made their separate efforts. Islington, when the present bishop of Calcutta took the vicarage, had one church and one chapel of ease. It has now ten churches and chapels connected with the establishment. A very remarkable effort of this kind has just been made in Manchester. The Rev. Hugh Stowell, who is incumbent of a Church at Salford, called together a few of his friends, and proposed to them to make an attempt to build and endow ten new churches. The sum necessary to be raised was £40,000. In about three weeks they succeeded in collecting £22,000. Meanwhile a spirit of emulation sprang up in another part of that immense town, and a meeting was called, with the Dean in the chair, to concoct a similar but independent scheme, or rather to revive an old Church building society, which had latterly fallen asleep. And this second subscription has already reached £17,000; in addition to which, one wealthy individual has engaged to build and endow one church at her own cost."—*Times.*

MARRIED,

On Saturday morning last, at Trinity Church, Marshfield, Ms., by the Rev. Mr. Greenleaf, the Rev. J. M. Bartlett, of Fayetteville, N. Y., to Mary S., daughter of Henry Bowers, of Scituate.

DIED,

At his residence in Philadelphia, on Saturday, 26th ult., Rev. James Abercrombie, D. D., in the 84th year of his age.

CALENDAR.

JULY.

4. Fourth Sunday after Trinity.
11. Fifth Sunday after Trinity.
18. Sixth Sunday after Trinity.
25. Seventh Sunday after Trinity, and St. James the Apostle.

AUGUST.

1. Eighth Sunday after Trinity.
8. Ninth Sunday after Trinity.
15. Tenth Sunday after Trinity.
22. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Twelfth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. Saturday, June 26, laid the corner stone of Christ Church. The Address was delivered by the Rev. Benjamin C. Cutler, D.D., Rector of St. Ann's Church.

City of New York. Third Sunday after Trinity, June 27, in St. Paul's Chapel, admitted to Deacons' Orders the following young gentlemen, who, at the Commencement on the preceding Friday, having completed the course of studies of the General Theological Seminary, had received the honors of the Institution, and thus become its Alumni:—William Adams, Arthur C. Coxe, John T. Cushing, Whiting Griswold, John H. Hobart, Alfred M. Loutrel, David M'Ilvaine, Russell Trevett, Maunsell Van Rensselaer, and Robert Washbon. Morning Prayer was read by the Rev. George E. Hare, of the diocese of New Jersey, assisted by the Rev. William F. Morgan, deacon, of the diocese of Connecticut, who read the lessons; the sermon preached by the Right Rev. John H. Hopkins, D. D., Bishop of the diocese of Vermont; and the candidates presented by the Rev. John D. Ogilby, Professor of Ecclesiastical History in the Seminary. The Right Rev. Levi S. Ives, D. D., Bishop of the diocese of North Carolina, was also present, and assisted in the Ordination Services.

Westchester County. Monday, June 28, consecrated St. Ann's Church, Morrisania. This beautiful marble edifice was erected, on his own estate, at the sole cost of Gouverneur Morris, Esq. A deed prepared by him, and executed on his part, conveying the church and ground to the corporation, about to be formed, of St. Ann's Church, Morrisania, and by him deposited with the bishop, was read by the Rev. Charles Jones, rector of Calvary Church, New York. The Instrument of Donation, also executed by Mr. Morris, was read by the Rev. Jesse Pound, missionary of the mission church of the Holy Evangelists, New York; the Sentence of Consecration by the Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church, New York; and the Morning Prayer by the Rev. Henry Anthon, D. D., rector of St. Mark's Church, New York, assisted by the Rev. Peter S. Chauncey, rector of Christ Church, Rye, who read the Lessons; and the Sermon preached by the bishop.

The above mentioned documents—the case being a peculiar one—will be published in the next Churchman.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Ann's Hall, Flushing, *Queen's county.* 9, do.

Friday, July 23, Cold Spring, *Putnam county.*

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county*, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county*, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county*, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county.*

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Catskill, *Greene county*, Consecration A. M., Confirmation P. M. Friday, 13, Saratoga Springs, *Saratoga county.* Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, *Columbia county.* Institution A. M., Confirmation P. M. Tuesday, 17, Christ Church, Poughkeepsie, *Dutchess county.* 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, *Putnam county*, Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, Pawlings, *Dutchess county.* St. Bartholomew the Apostle, Tuesday, 24, North Salem, *Westchester county.* 25, Somers. 26, Bedford. Saturday, 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

ST. JOHN'S CHAPEL—*Collection.*

On Sunday morning a collection will be made, to aid the exhausted Treasury of the *Protestant Episcopal Tract Society*; which society, though moderately, is steadily increasing the number of its valuable tracts, and extending their circulation; with more efficient means, the good can be more than proportionally expanded, for, though no applicant has been sent empty away, many could have been more liberally supplied, if justice to all would warrant.

To keep a full and constant supply of 161 publications, (several of them containing from 50 to 150 pages each,) requires more funds than the Society has hitherto had at command.

All the payments for printing and binding have been made in cash, as the work has been finished, by which means it is obtained on the best possible terms.

The "Candidate for confirmation self-examined," a tract of 34 pages, by the Right Rev Bishop Meade, is just published; and recently Sacra Privata; and the Communicant's Companion, 2 small volumes neatly bound. 13 Tracts require to be immediately reprinted, and the liberality of Episcopalians is confidently relied on, generously and kindly to sustain the Society in its progressive good works, and enable the Trustees to go on their way rejoicing.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From St Peter's ch, Phil, Rev W H Odenheimer, rector, 46 24—less disc on Philadelphia funds 1 62—$44 62. From E T Sanderson, annual, $2. T W Gale, dues, $2. Total, $48 62.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, June 30, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From John W Smyth, annual dues, $2. Henry J. Seaman, $1. A friend, by J H Swift, donation, $1. Rev Richard Smyth, missionary, Corning, Steuben county, Western New York, $6 02. Total, $10 02.

A very small acknowledgment for two weeks, but thankful even for small favors.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, agent,
At the Depository, 28 Ann street.

New York, June 30, 1841.

COLUMBIA FEMALE INSTITUTE IN TENNESSEE.

The subscriber acknowledges the receipt of the following sums for Bishop Otey of Tennessee, viz:

From a member of St Bartholomew's ch, (total received, $308,) 3d additional, $20. O J C, $10. Mrs Aycrigg, $5. S A, $2. Miss E Bancker, $5. Total, $42.

Further donations are solicited, and will be thankfully received, by

Thomas Browning,
At the Church Depository, 28 Ann street.

New York, June 30, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Trinity church and St Luke's chapel, West Troy, Rev W H A Bissell, missionary, for missionary fund, $7 32. St Clement's ch, New York, Rev E N Mead, rector, (to be added to collection of $33 6,) for missionary fund, $5 75. Christ ch, Hudson, Rev P T Babbit, rector, collection for missionary fund, $6. St Peter's ch, Albany, Rev Wm J Kip, rector, for Education and Missionary fund, $30. Trinity ch, Rensselaerville, Rev O H Smith, missionary, for missionary fund, $16. St John's ch, Troy, Rev Richard Cox, rector, for Education fund, $15. Rev E K Fowler, missionary at Monticello, for Education fund $5, and for Missionary fund $5. Mission Church of the Holy Evangelists, New York, Rev Jesse Pound, collection for missionary fund, $15 31. Total, $105 38.

C. N. S. Rowland, Treasurer,
June 30, 1841. 55 Water street

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From a member of Trinity church parish, New Haven, Ct, "to aid the cause of Christ in foreign lands," $5; Major Childs, U S Army, $5; St Luke's ch, Rochester, Western N Y, by Rev Dr Whitehouse, one half, $61 50; Rev M T C Wing, St Luke's Benevolent Society, Granville, Ohio, $15; Dr Richards, Granville, Ohio, $5; Miss M A Seymour, Walton, N Y, $1; Through Rev Dr May, Mrs S, of Christ ch, Savannah, Geo, after hearing Dr May, $20; Female Sunday school, St Paul's ch, Phil, for education of "Heber Newton" for 5 years at Cape Palmas, $100; Female teacher of Sunday school of St Paul's ch, Phil, for education of "Richard Newton" at Cape Palmas, pledged to repeat the same annually for the next four years, $20; through W H Hubbard, Esq, receiving agent, Richmond, Va, Raleigh parish, Amelia county, per Rev M Berkley, $20; Dale parish, Chesterfield county, $19 50; Mrs Coles, Danville, Va, per Mr J Gill, $3; Mrs Geo Towne, Danville, Va, per do, $1; Mrs B H Averett, Danville, Va, per do, $1; Mrs M W Dame, Danville, Va, per do, $1; Miss P Green, Danville, Va, per do, $1; Miss M Lenn, Danville, Va, per do, $1; Rev G W Dame, Danville, Va, per do, $3; Mrs M A W, for Africa, per Rev Thomas E Locke, $2; Peter Raney, Lunenburg, $1; Mrs Geo Welsh, Danville, Va, per Rev G W Dame, $1; By Bishop Whittingham, from Severn parish, Ann Arundel county, Md, $3. Total, $288.

J. Smyth Rogers, Treasurer.

New York, June 30, 1841.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the expenses of the Seminary, viz:

From Mr Thomas C Butler, proceeds of $250 donation contributed by St Peter's ch, Philad, in the diocese of Pa, Rev Wm H Odenheimer,* rector. From Rev Jacob L Clark,* rector of St John's ch, Waterbury, in the diocese of Ct, the contribution of that ch, 15. And from the Rt Rev C E Gadsden, D D, proceeds of 25, the contribution of the Prot Epis ch at Claremont, in the diocese of S. C.

Wm. H. Harison, Treasurer.

New York, June 30, 1841.

* Alumni.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 10th ult., has received the following contributions, viz.

By the hands of the Rev J R Keech, rector, received the amount of a collection in St John's ch, Baltimore co, $17 12, and 12 88 from Christ ch, Hartford co, Maryland,—30. By the hands of the Rev Cha's Mason, rector, from the Evangelical Society of St Peter's ch, Salem, Mass, one half, 145. By the hands of the Rev C C Taylor, rector, contribution of Christ ch, Lonsdale, R I, 10. By the hands of the Rev. S M Emery, rector, contribution of Trinity ch, Portland, (formerly Chatham,) Ct, for Domestic Missions, 25. By the hands of Thomas Robins, Esq, receiving agent, Philadelphia, from the Missionary Association of All Saints' ch, and —— chapel, Holmesburg, Pa, for Michigan, per Rev F W Beasley, rector, 2. By the hands of R S H George received of Eli W Wyke, Huntingdon co, Pa, 2 50. From the monthly offerings of St James' ch, Lancaster, Pa, 96; from the Male Missionary Society of the same ch, 50; and from the Female Missionary Society of the same ch, 16—156, one half, 78. By the hands of the Rev Wm A Smallwood, from St James' ch, Zanesville, Ohio, 5. By the hands of the Rev J L Harrison, from St John's ch, Brook co, Va, 5. By the hands of the Rev E W Wiltbank, from Christ ch, Stratford, Ct, 40 27. From the Mission ch of the Epiphany, being the half of a collection made in said ch after a statement of facts, by the two Secretaries, 15. From the children of Calvary ch Sunday School, per Rev C Jones, 4 12. By the hands of the Rev Dr Whitehouse, rector of St Luke's ch, Rochester, Western N Y, 61 50. By the hands of the Rev J W Hallam, balance of contribution of St James' ch, Chicago, Ill, 11. From Christ ch, Walton, Delaware co, N Y, 2. Miss M A Seymour, 1. By the hands of D Ravenel, Esq, receiving agent, Charleston, S C, received of the Rev M Gallagher, from Prince Frederick ch, Peedee, 45. By the same hands, received of the Rev W T Potter, rector of St Paul's ch, Pendleton, monthly collection of said ch, 54; and from the Female Missionary Association of the same ch, 60—114. By the same hands, received of the Rev. Mr Dupont, a collection at the Charleston Monthly Missionary Lecture, 13 65. Received of the same, being contents of a sealed paper addressed to the agent, and put into the box at said Lecture, 3. Total, $613 04.

James Swords, late Treasurer.

New York, June 15, 1841.

Also; By the hands of the Rev R B Croes, contribution of certain members of St Peter's ch, Freehold, N J, $1 50. By the hands of the Rev M Hirst, contribution of St James' ch, Dexter, Mich, (a missionary station) 1 50. By the hands of the Rev E Williams, from St Philip's ch, Philipstown, and St Mary's ch in the Highlands, 4. By the hands of the Rev H Townsend, Easter off'gs of St Andrew's ch, Northfield, Ct, 1 25. Total, 8 25.

J. D. Wolfe, Treasurer.

New York, June 30, 1841.

CHURCH DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending July 1st, from the following individuals, viz.

P M at Clermont; Rev L H Corson, Clyde, with remit; H Huntington, jr, Hartford Con; Charles Stimpson, Boston; Rev Henry Patten, Kemptville, U C, with remit; W A Seaver, Batavia; Rev Henry Waterman, Woonsocket, R I; Rev Warner Hoyt, Ridgefield, Con, with remit; Rev P P Kidder, Branford, Con.

Packages have been forwarded from the Depository during the week ending July 1st, as follows:

To Joseph Gill, Richmond, Va, per sch Lynchburgh; Rev R Bolton, New Rochelle, per steamer American Eagle; Rev P T Babbit, care of Sprague & Skinner, Hudson, per steamer Westchester; Rev L H Corson, care of Hiram Fisk, Clyde, Wayne county, per Swiftsure Line, towboat Atlantic; Rev Henry Patten, Kemptville, U C, care of Averill & Hooker, Prescott, U C, under cover to Rev H R Peters, Ogdensburgh, N Y, sent to J R Vandewater, forwarding agent, Oswego Line; Rev Warner Hoyt, Ridgefield, Con, care of Hunt's stage, per steamer Croton, for Bridgeport, Con; Rev Henry Waterman, Woonsocket, R I, care of Waterman & Arnold, Providence, R I, per steamer Massachusetts; S Babcock, New Haven, sent to L J Cohen.

FAMILY SCHOOL FOR YOUNG LADIES.

MR. AND MRS. DOOLITTLE, of Bennington, Vermont, can accommodate a few more Young Ladies in their family, and instruct them in all the English branches usually taught in our public seminaries, together with French, Latin, Drawing, Painting, Needlework, &c. &c.

Mrs. D. having, for a considerable time previous to her marriage, held the station of Vice Principal in the Albany Female Seminary, has had much experience in teaching. The number of pupils being limited to ten, the strictest attention can and will be paid to their health, and to their moral and religious as well as to their intellectual improvement.

Bennington is a pleasant and healthy village, thirty miles from Troy, to which city there are stages running twice a day, Sundays excepted, over a macadamized road.

Terms.—For board, lodging, washing, and tuition, $200 per annum of 44 weeks, payable quarterly in advance.

Two vacations of 4 weeks each, occur in May and October.

Music, of which there is an excellent teacher in the village, at $10 per term, including use of the piano, is the only extra charge.

References,

Rev. J. Milnor, D. D.
Charles King, Esq.
S. V. S. Wilder, Esq. } New York.
Rev. Absalom Peters.
Messrs. Swift & Co. Wall-street,
N. Leavenworth, Elizabethtown, N. J.
Professor Silliman, Yale College.
Rev. John M. Garfield, Albany.
Rev. R. B. Van Kleeck, Troy. July 3—4t

GOTHIC ARCHITECTURE.

ESSAY ON GOTHIC ARCHITECTURE, with Various Plans and Drawings for Churches. Designed chiefly for the use of the clergy. By John Henry Hopkins, D. D., Bishop of the Diocese of Vermont.

A few copies for sale at the Church Depository, No. 28 Ann street.

Also, other works by the same author.

New York, July 3. tf

DISCE MORI—LEARN TO DIE.

JUST published, elegantly printed on fine white paper, the sixth volume of the Devotional Library.

Disce Mori—Learn to Die. A Religious Discourse, moving every Christian man to enter into a serious remembrance of his End. By Christopher Sutton, D. D., Author of Meditations on the Holy Sacrament, &c., &c.

The preceding volumes of this popular Library are:

Bishop Patrick's Heart's Ease, with a Consolatory Discourse to those in Affliction.
Bishop Patrick's Discourse Concerning Prayer.
Bishop Wilson's Private Meditations, Devotions and Prayers.
Dr. Sutton's Meditations on the Holy Sacrament.
Dr. William's Thoughts in Past Years, a beautiful collection of Devotional Poetry.

The succeeding volumes will be—

Disce Vivere—Learn to Live, by Christopher Sutton, D. D.
The Early English Church, by the Rev. Edward Churton, with a Preface by the Right Rev. Bishop Ives.
Christian Morals, by Professor Sewell.
The Practical Christian, or the Devout Penitent, by R. Sherlock, D. D., with a Life, by Rt. Rev. Bishop Wilson.

For sale by the publishers,
D. APPLETON & CO.,
July 3. 200 Broadway, N. Y.

THE CHURCH ALMANAC FOR 1842,

WILL be published in September next, by the Protestant Episcopal Tract Society. Secretaries of Conventions, and of the various Church Institutions, and the Officers of Literary Institutions conducted on Church Principles, will confer a favor by forwarding their last Journals and Catalogues, and by furnishing such information as they may deem valuable for insertion.

Address "The Church Almanac," 28 Ann street, New York. Early orders are respectfully solicited.—Price Four Dollars per Hundred, or Thirty Dollars per Thousand. May 29.

M'VICKAR'S COLERIDGE.

IN Press, and will be ready shortly, a new edition of Coleridge's Aids to Reflection, edited by the Rev. Dr. M'Vickar.

SWORDS, STANFORD & Co.
May 15. 152 Broadway.

ORGAN MANUFACTORY,

ANTHONY STREET, NEW YORK.

THE large Organ for Christ Church, City of Alexandria, D. C., is just completed, and will remain on exhibition a week.

This very complete and beautiful Instrument is submitted to public inspection on account of the infamous attempts which have been made to injure my character and reputation, and my manufacture stigmatized as a "*Botch.*" I therefore respectfully invite the public, and especially clergymen and gentlemen about erecting Organs in their churches, to call and examine it, assuring them that none but the very best and most respectable workmen are employed in my establishment, that I have every means and convenience of carrying on an extensive business, and that they may fully depend upon having their orders executed in the most superior manner in every point of view.

GEORGE JARDINE,
July 3. Organ Builder.

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86, price 37½ cents, or three copies for $1. Orders, enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.
June 26. tf

OXFORD TRACTS.

TRACTS FOR THE TIMES, by Members of the University of Oxford. For sale at
149 Fulton street,
May 29—6w a few doors from Broadway.

THE CHURCHMAN FROM THE COMMENCEMENT—FOR SALE.

A FEW copies of the Churchman from the commencement, bound and in good order, for sale. Inquire at this office. tf June 12.

NEW SUNDAY SCHOOL LIBRARY BOOKS.

JUST PUBLISHED by the General Protestant Episcopal Sunday School Union:

Francis Lucas, or, "Thy Vows are upon me," by the author of "Life of Moses," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

Calendar of Scripture Lessons for the Young—July—December, 1841, inclusive.—Price two dollars and fifty cents per hundred.

IN PRESS, and will be issued shortly, Visits to Aunt Clement, or *Conversations on the Connexion between the Old and New Testaments.*

A Book for Beginners, or A Help to Young Communicants, that they may be fitted for the Holy Communion, and receive it with profit. By Bp. Patrick.

Orders may be addressed to
JOHN W. MITCHELL, *Treasurer*,
or DANIEL DANA, Jr., *Agent*,
Church Depository, 28 Ann street.
June 26 tf

SCHOOL BOOKS.

ALEXANDER V. BLAKE, 54 Gold street, New York, informs his friends in the Protestant Episcopal Church, and teachers generally, that he will furnish the school books in common use, on the most favorable terms. Teachers out of the city, on sending their orders, will be charged the same prices as if personally present. Among the books always furnished, are the following:

Professor Davies' Mental and Practical Arithmetic—Key to the same. First Lessons in Algebra—Key to the same. Bourdon's Algebra. Legendre's Geometry and Trigonometry—Surveying—and his other works on the higher branches of Mathematics.

Geographies and Atlases of Smith, Olney, Willet, Mitchell, and Peter Parley.

Readers—The Young Lady's Reader, High School Reader, the Reader's Manual, the Reader's Guide, Lovell's Readers, Kay's Series of Readers, and the Comprehensive Readers (four in the series) of S. G. Goodrich, just published.

For Reading and Declamation—The Young Orator and New York Class Book—Lovell's United States Speaker.

Also—Lyell's Geology, Young Lady's Lexicon, Harris's Book Keeping, Bennet's Book Keeping, Comstock's Philosophy, Blake's Astronomy, Olmstead's Philosophy, Lee's Philosophy, Blair's Lectures, Day's Algebra, Day's Mathematics, Walker's Dictionary, &c., &c. tf June 19.

CHURCH & PARLOR ORGANS FOR SALE.

THE subscriber offers for sale the following Organs:—a large Church Organ, with three sets of Keys and Pedals, in a handsome painted case (Grecian) with gilt Frontpipes, and the following stops: *Great Organ*—Open Diapason, Dulciano, Stop Diapason, Principal, Twelfth, Fifteenth, Tierce, Sesquialtera, Cornet Trumpet. *Chair Organ*—Stop Diapason, Dulciano, Principal, Flute, Fifteenth. *Swell*—Open Diapason, Stop Diapason, Principal Viol de Gamba, Hautboy. *Pedals*—Large Open Diapason, Pedal Couple.

Dimensions—19 feet high—14 feet wide—8 feet deep.

A Church Organ, with two sets of Keys and Pedals, in an elegant mahogany case, with circular towers and gilt frontpipes and ornaments, containing the following stops: *Great Organ*—Open Diapason, Stop Diapason, Principal, Twelfth, Fifteenth, Sesquialtera, Cornet and Trumpet. *Swell*—Dulciano, Stop Diapason, Principal, Flute and Hautboy. *Choir Bass*—Stop Diapason and Principal. *Pedals*—Large Open Diapason—Copula to the Great Organ.

Dimensions—14 feet high—10 feet 2 inches wide, and 6 feet 6 inches deep.

One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to

HENRY ERBEN,
June 12—tf Centre-street, head of Canal-st.

INSTRUCTION BOOK FOR THE ORGAN.

JUST PUBLISHED, the Organ Study, being an introduction to the Practice of the Organ, together with a collection of Voluntaries, Preludes and Interludes, original and selected; a model of a Church Service; explanations of the stops and their combinations; studies for the instrument, and examples of Modulation intended to aid the extempore student; accompanied by an engraving and description of the mechanical construction of the Organ. By Thomas Loud, Organist of St. Stephen's Church, and until recently, Organist of St. Andrew's, Philadelphia.

For sale, either in parts or the entire series, at Loud's Piano Forte and Music Store, No. 174 Chesnut street. 3m June 12.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13—yly

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

UNIVERSITY GRAMMAR SCHOOL.

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

POETRY.

For the Churchman.

Ps. 48: "Beautiful for situation, the joy of the whole earth, is Mount Zion. God is known in her palaces as a sure refuge."

No. 1.

My Mother dear, my Saviour's bride,
—Torn from His pierced and bleeding side—
Upon thy holy breast;
Escaped the world's soul-harrowing strife,
Like the poor man-slayer—for my life,
I cling, and find my rest.
The billows roar
Upon Thy shore—
I hear them bursting now;
But on Thine unmoved brow
I calmly gaze;
And from Thy lifted heaven-illumined eye
—Piercing with Faith the portals of the sky
Amid the blaze
Of His bright throne Light everlastingly—
I gather strength to meet
Thy children at Thy feet,
And fear no more.
For Christ hath promised Thee—and Thou
In loving faithfulness dost firm abide,
Fixed on the Rock, above the heaving tide—
And what He promises He will bestow.

From the London Ecclesiastical Gazette.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79 *Pall Mall*, 1841.

The Committee are still anxious to engage more clergymen for the service of the Church in all the great fields of the Society's Missionary operations, more especially for India, and the North American colonies; and the Secretaries of district associations, and the clergy generally, could not render the Society more valuable assistance than by recommending well-qualified clergymen, who may be ready to engage in this important service.

CAPE BRETON.

Cape Breton is a considerable island immediately adjacent to Nova Scotia, its greatest length being about 100 miles, and its extreme width 80. It comprises an area of about two millions of acres. The island has been chiefly colonized by emigrants from the Highlands of Scotland.

The Society had till lately only two missionaries in this province; and the following statement, extracted from a letter of the Rev. Charles Ingles, will show the great spiritual destitution that prevails there.

He says that when he was on the point of embarking to visit a few settlements on the shores of the Bras d'Or lakes, as well as on the coast, he was sent for to see a sick person living seven miles from his own residence, having but just returned from ministering to another, five miles distant, in an opposite direction.

"The voyage," he says, "which took up only six hours on my return, occupied in going, in consequence of calms and head winds, no less than four days. During my absence, a requisition came for me to visit Menadoo, a fishing station, twenty-five miles distant, for the purpose chiefly of administering baptism, and a couple had passed down the lakes, as I was ascending, from a distance of sixty-miles at least, in order to procure the regular solemnization of matrimony. * * * * The population of this island is stated at 45,000; a large portion are Romanists, and of the remainder the greater part are Presbyterians. Still a most extensive field is open to us, for I do not believe that either Presbyterians or Romanists make many converts."

Mr. Ingles enumerates upwards of thirty places in which a greater or less number are ready and desirous to attend our services, but adds, "during sixteen years I have been unassisted, and have scarcely seen the face of a clergyman, except when favored with the presence of a bishop in 1826 and 1833. Most truly sensible am I of my own deficiencies, even in the narrow sphere in which I am able to work; how great then must be the spiritual destitution and famine in the several places which I have enumerated! The almost constant question, on taking leave of any congregation or settlement, is, 'When shall we see you again?' Gratifying as such a manifestation of feeling is, it nevertheless is the source of many painful reflections.

"Later in the summer, I visited Cow Bay, where I experienced much gratification by the accession of nine communicants, one of whom was a man advanced in life, and to whom I had just before administered the sacrament of baptism. The appointment of the Rev. W. Porter has afforded me an opportunity of ministering at several additional places; the fruit of which has already appeared by an increase of above twenty communicants, and the confirmation in the faith, it is confidently hoped, of many.

"Three stations have been added to the missionary circle. For the appointment of the Rev. W. Elder (making now a fourth missionary in the island) I feel particularly grateful."

The Society has lately appointed Mr. G. B. Cowan as catechist, with a view to ordination by the Bishop of Newfoundland; and the Rev. George King as missionary for the new settlements in Western Australia.

The Society, being induced by favorable circumstances to re-establish its mission on the Western Coast of Africa, would be glad to receive applications from clergymen willing to proceed either to Cape Coast Castle, where there is an English fort, or to Ashantee, whither the two Princes of that nation are about to return.

An engagement might be made for a limited period.

HOME AFFAIRS.

The great increase in the Society's income during the past year, the Committee chiefly attribute, under God's blessing, to the exertions of the Diocesan and District Secretaries, in encouraging parochial collections.

This method of making collections in each parish, under the direction of the incumbent, or persons appointed by him, has for two or three years been adopted with great success in most parts of England. But during the year 1840, greater energy has been infused into the system in several dioceses, by an organized arrangement through their ecclesiastical divisions. In such cases, a Secretary has been appointed for each deanery, [or where the deanery divisions are not used, for a certain defined district,] who undertakes to exert his influence in promoting the interests of the Society in each parish within the deanery or district.

One great advantage of such a plan is, that each Secretary knows exactly over how many parishes his exertions should extend, and every clergyman knows to whom he can apply for information and assistance in the affairs of the Society. The Secretary undertakes, wherever it is agreeable to the clergy within the deanery, to receive their lists and the amount of their collections, and forward them to London; and also to receive from London the parcels of Reports and Quarterly Papers, and distribute them throughout the deanery.

In many cases the Rural Deans have kindly undertaken the office of Secretary; where they have not been able to do so, the Secretary has been appointed by the bishop or archdeacon.

The system is of course capable of any extension or modifications, according to the circumstances of the neighborhood, and the wishes of the clergy. In the Sarum Archdeaconry of the diocese of Salisbury, it has been very fully carried out by having, in addition to the officers mentioned above, a Treasurer for the whole archdeaconry, (who receives, at stated times, all the money collected, and forwards it to London,) and also a Secretary for the archdeaconry, who, in concert with the Rural Deans or the Deanery Secretaries, arranges cycles of sermons and annual meetings.

The result in this archdeaconry is extremely gratifying. It is thus stated by the Society's active friend, the Rev. Newton Smart, the Salisbury diocesan Secretary:

"The first impulse was given, in the diocese of Salisbury, to increased exertions in behalf of the Society, by the recommendation of the bishop to the clergy, which accompanied the queen's letter of 1838, to adopt measures to secure for it *permanent* support. Parochial associations offered the ready means of accomplishing this most desirable object; and their general formation has been carried out in the Archdeaconry of Sarum, through the unwearied exertions of Archdeacon Lear, with a degree of success which calls for great thankfulness to the Giver of all good.

"It appears from calculations, for which I am chiefly indebted to the Rev. W. Dansey, author of the 'Horæ Rurales Decanicæ,' who, if he did not originate, was the first in this diocese to adopt the plan of parochial associations;—that in 1838, there was only one parochial association in the whole diocese, and that now in this archdeaconry alone there are nearly 50; that the whole diocese in 1838 contributed less than £300, and that now this archdeaconry alone contributes considerably more than £500 per annum; that in 1830, the subscribers in the diocese were only 340, and that now in this archdeaconry alone they exceed 2000. And if a comparison of the archdeaconry of Sarum with itself in the years 1838 and 1840 be made, the results are not less striking:—to adduce only two facts—in 1838, the subscribers to the Society in the two Donheads were only two, in 1840 they were 260; and the whole Rural Deanery of Chalke, comprising nearly forty parishes, contributed in 1338 a less sum than is now contributed by one agricultural parish of that deanery, with a population of only 286 souls.

"The great increase of parochial associations rendered additional machinery necessary, for it was soon found that, in conducting the extended operations of the Society, intermediate links were wanted between the Diocesan and Parochial Secretaries. It was therefore proposed, that, taking advantage of existing ecclesiastical divisions, an organization should be framed analogous to that of the Church: and uniformity and regularity of system be secured by the addition of archidiaconal and decanal officers. This has been done; and by the aid of a sufficient number of local officers, each resident in his district, the interests of the Society will be carefully watched over and zealously promoted.

"Such an extensive organization may appear open to the objection of unnecessarily multiplying officers, which would be a serious evil. But it is easily capable of modification, according to local circumstances, without infringing its principle, or impairing its usefulness. In deciding, however, upon the extent of local agency which it may be desirable to use, it should be borne in mind that a very large proportion of the Society's officers are parochial clergymen; and that to work the Society upon a large scale, either when taking the initiative, or when maintaining and extending its operations in a diocese—would, if laid upon few individuals, impose an amount of labor totally incompatible with the due discharge of their ministerial duties; but, if subdivided among many, it would not press heavily upon any. Whilst, farther, in constructing machinery, with a view to vast increasing, and permanent results, it is not only the continuous impulse to energy and activity, but the wise safeguards against irregularity and remissness which are required: both of which are provided by a plan which sets the machinery in motion, and supplies means for the discovery and remedy of any defect in its working.

"Still the strength of the Society lies in *Parochial Associations*. Other machinery is only valuable, so far as it gives to them increased vigor and stability. The almost uniform results of their formation in this diocese have been warm interest in the spiritual welfare, and ready and liberal help for the relief of the spiritual wants of the colonies and dependencies of the empire; and a reflex benefit produced at home, in a deeper attachment to our apostolic branch of Christ's Church. Nor has it been found that the interest at first excited has been only temporary: some diminution must be expected, but local meetings, and the quarterly papers of the Society, are calculated to keep alive first impressions, and fan the flame of zeal when it begins to burn low.

"The Society has only to go forward, under the Great Captain of our salvation, in her high and holy work. Wide and glorious is the prospect which now opens to the Church of England—wider or more glorious never opened to any single branch of the one Catholic Church—may the great Head enlarge, strengthen, and sanctify her for her work; and make her the evangelizer of the world."

From the London Ecclesiastical Gazette.

THE LATE EVENTS IN SYRIA AND PALESTINE.

(Extract of a letter from the Chaplain of one of her Majesty's ships engaged in the operations.)

In answer to your inquiries respecting Syria and Palestine, I can state, as my decided opinion, that the present crisis promises peculiar facilities for the diffusion of the light of the Gospel in those most interesting countries, through the instrumentality of the Church of England, under the good providence of God. And here I hope I may not be presumptuous in saying, that the whole train of events from the day I reached Beyruth in July last, "when the rage of the oppressor was like a storm against the wall," up to the 3d of November, when "the rod of his power was broken" at Archa, (Acre,) impressed me with the persuasions that we were only weak instruments in the hands of a directing and overruling providence, interposing almost as visibly as when the pillars of fire and cloud directed and covered the movements of the camp of Israel.

I will state to you the most obvious of the reasons which have led me to consider the present times favorable to the introduction of the Church of England and the spread of the Gospel in Syria and Palestine. I might briefly comprehend them all in the statement that the late important events have signally tended, in those countries, to weaken the influence of Rome, to humble the pride and destroy the fanaticism of the Moslem, and direct the eyes of the Jews to England as the instrument by which "the captivity of Judah and the captivity of Israel shall return and be builded up as at the first."

To enter a little more at large into the effect which late events have had on the influence of the Church of Rome in Syria, I need not state to you, who have visited that country, the considerable progress she has made, not only among the Maronites of Mount Lebanon, but the Syrian Christians generally. You know how that, to gain their allegiance, she modifies her discipline in some important particulars, such as marriage of the clergy, language of the liturgy, &c., leaving these things, to which they were attached, as she found them, under the regulations of what she calls the Schismatic Greek Church. There is reason, however, to believe that, by discountenancing these privileges among an ignorant population, she would have gradually rendered them suspected, then odious, and finally would have found herself sufficiently strong to repeal by authority this standing proof of the want of unity in her discipline and of pliancy in her principles. We should stretch a hand to save them from this spiritual, as we lately have saved them from temporal bondage. And this could be done most effectually when the power of Rome has received such a shock from the perfidy of France, whom identity of interests had made her natural ally. France, by her profession of Catholicity, had recommended herself to the confidence of the Maronites; whilst the hope of conciliating her powerful protection recommended the Church whose religion she espoused, to the acceptance of all the Christians of Syria. In this manner the interests of Rome and of France were identical, and their support mutual. Thus, by her religious professions and liberal promises, France had acquired an immense influence in Syria and Palestine. To her, even more than to England, they looked for deliverance from Egyptian bondage; but this hope, the natural consequence of her promises of protection, was inconsistent with her design of placing the keys of Judea in the hands of a dependent sovereign, a creature of her own. She soothed the Syrians, however, till the last, with promises; but the insurrection in the mountains, and the decided part taken by England, forced her to unmask, and convinced the people whom she had pretended to protect, that in fact she had been all along the only obstacle to their freedom. They now believed themselves not only deceived by her, but sold and betrayed; affection was changed into hatred, the name of Frenchman execrated, and Rome, which still remained her faithful ally, came in for a share of the discredit into which she was fallen. Hence the Jesuits which were dispatched through Archa into Lebanon to employ the influence of religion in keeping the Maronites from joining the standard of the Sultan, for once found their power gone and their mission fruitless. On the other hand, the good faith of England did not fail to recommend the religion out of which that good faith had sprung. A most unprecedented desire arose among the Maronites of obtaining from the American missionaries at Beyrūth *the books containing the religion of England*. After the Bible, the Book of Common Prayer would have best gratified their wishes; but that the Americans, being dissenters, could not supply. Nor are the Americans, through want of a visible Church, able to foster this newborn zeal, nor prevent the Church of Rome regaining, by her usual address, her lost power. The teaching of the American dissenters, however much it may enlighten, has the tendency of weakening the bonds of Church discipline, and therefore is at once in opposition to the clergy of all persuasions. This effect of their teaching I had an opportunity of witnessing in the neighborhood of Smyrna, where it had placed an impediment in the way of the English Church, which unhappily is identified with them in places where it is not well known. Would it not therefore be wise, whilst the affections of the Syrian Christians are still warm in our favor, to place before them a pure model of the ancient faith and discipline,—our English Catholic Church? To conciliate the affection and overcome the prejudice of the Moslem, no Church presents qualities better adapted than that of England, uniting good order and purity without the semblance of idolatry; nor has there ever yet been such an opportunity of laboring for the conversion of the Moslems. The fanaticism of the government at the Porte has disappeared, and so has that of the Moslem people of Turkey to a great extent. The flame which was fanned by conquest, and nourished by prosperity, has now sunk, but the glow of religious devotion still remains, and may yet kindle the incense of a purer altar. The greatest danger is, that if the ground be not advantageously cultivated, it may soon harden into atheism, or produce (as it has done in Persia) some crop of fantastic deism. Abhorrent as they are of idolatry, neither the Greek nor Roman Church can present them acceptably with the truth as it in Jesus. What hope, then, remains for them if we will not extend a hand to assist them? They regard us also as their friends without any political jealousy; whilst the character of the English for *truth*, which places them high all over the world, does so pre-eminently among the Mohammedans, who consider faithfulness the first of virtues. It is a common saying among them, that "an Englishman cannot tell a falsehood." "*Will you give me the word of an Englishman?*" is considered in Syria as a request superseding the necessity of legal obligation, and implying the last degree of faithfulness in commercial engagements. His character for truth must also pre-engage to a considerable extent the attention of the Moslem to instruction from the lips of an Englishman.

Of the Druses also I think I may say that their professed *indifference*, which would seem to make them an easy conquest for Rome, forms in fact her greatest difficulty in accomplishing that end. They would for the smallest consideration wear her livery, but with the same indifference would lay it down. The same may be said of them in respect to the Greek Church. In fact they need that instruction which will reach the heart, enlighten the mind, and put truth in the inward parts.

Of the two heathen tribes north of Tripoli, the Anzeyrys and Ismaylys, who know not God, I can say nothing from observation; but all accounts agree in representing their condition as loudly calling for assistance.

I have alluded to the influence of our late achievements and present position as likely to aid us in the work of imparting religious instruction to the different tribes of Syria and Palestine through the instrumentality of our Church. The converse of the proposition is true, and we may safely assert that religious instruction through the instrumentality of the Church of England would be the very best means, as it is the most natural, of preserving our influence in those countries by at the same time introducing English feelings, and preparing them for a higher degree of civilization than they now possess. Our government ought to consider seriously and embrace the natural means of introducing and preserving good order in those countries, otherwise our late successes will be only the forerunners of constant expense and trouble, and in all probability of ultimate defeat. Detesting, as the Arabs do, both the nation and government of the Turks, they will always look to England as their protector, and, except through her constant interference in securing them from oppression, they will never be kept under the dominion of the Sultan. As the real trouble, then, of governing those countries, with which, as being the threshold of India, we must always be so intimately connected, will devolve upon our government, I think it would be their wisdom to establish their Christian institutions to instruct the people in the principles of good order and obedience to the laws, and set before them an example of both. I would not be understood, by what I have said on this head, to recommend that our religion should be made political, but rather that our policy should be made religious. England has almost universally neglected the cause of religion in her colonies and dependencies, and through the want of this natural cement of society, some have become disaffected, in spite of her mild government, and a source of weakness instead of strength. Moreover, the presence of a well-ordered English society, such as would naturally accompany a Church establishment, would act as a check upon our people generally, as well as upon the agents of government, who, finding themselves out of reach of the opinion of their countrymen, sometimes lay aside English habits, take up the worst of those they find, and imitating the natives only in their vices, lower the character of their country, and consequently its influence in the eyes of foreigners.

When we contemplate the present condition of Palestine compared with what it once was, we may be ready to exclaim, "Surely the land has had her Sabbaths!" In fact the order of civilization in those once favored countries is reversed, or rather it has fallen back into its early elements. The mountains (as affording security) are cultivated and thickly inhabited, whilst the rich plains which once supported an immense population are lying desolate,—so many commons, in fact, where the wandering tribes of Kurds, Turkomans, and Bedouin Arabs feed their flocks, contending with each other for the mastery like the herdsmen of Abraham and Lot when "the Canaanite was still in the land." Should the incursions of these predatory hordes be checked, which is the first step towards civilization, and which had been done to some extent by the Pasha of Egypt, still the land will lie idle through want of hands, industry, and capital. It would be the advantage of England to colonize it, but except by the ancient people, such a step would cause unbounded jealousy.

I have thus endeavored to submit to you some of my poor thoughts on what these countries have reason to expect from the English Church, and the English government in connection with it. I have abstained from making any remarks in regard to what might be a proper plan of proceeding in carrying out these designs, which is a subsequent consideration to the subject of your inquiry, and besides might be so much better done by others.

To the Editor of the Leeds Intelligencer.

Sir,—As the "Golden Bible," or corner-stone of Mormonism, had its origin in nothing better than a mere historical romance, so blasphemy is principally the base instrument by which an artful body of North American impostors and their converts zealously endeavor to propagate it. They call themselves apostles or elders, now on their mission to the Gentiles in every township or parish in England, with a proportionate number of priests, teachers, and deacons, whom they ordain in every favorable locality. They deliberately set off with the infamous statements—"We wish it to be understood distinctly that the organization of the Church of Jesus Christ of Latter-day Saints, New York, North America, came in 1830 by express commandment and revelation from the Almighty; that all its offices, ordinances, and principles, were given by inspiration of the Holy Spirit, by the voice of God, or by the ministering of angels."

That this gross delusion might obtain greater success, and the simple be more easily ensnared, it is gravely announced in a secret book of the priests, called the "Book of Doctrine and Covenants," that the real "Church of Christ has now arisen in these last days, being 1830 years since the coming of our Lord and Saviour Jesus Christ in the flesh; that it is regularly organized and established, agreeably to the will and commandments of God; which commandments were given to Joseph Smith, jun., called of God, and ordained an apostle of Jesus Christ, to be the first elder of this Church; and ordained under his hand; and that this is according to the grace of our Lord Jesus Christ, to whom be all glory, both now and ever, Amen."

"After it was truly manifested, however, to elder Smith that he had received a remission of his sins, he was again entangled in the vanities of the world; but upon repenting and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garment was pure and white, above all other witnesses, and gave unto him commandments, which inspired him, and gave him power from on high to translate the Book of Mormon from the metallic plates, it being the record of a fallen people, and the fulness of the Gospel of Jesus Christ."

Now, in a matter so exceedingly important as that of a new revelation, and especially after what St. Paul himself hath positively determined on the question at issue, "If any man or even an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed," it becomes indispensably necessary to inquire into the character and credibility of the parties. This is very fortunately done for us in a publication entitled "Mormonism Unveiled," by E. D. Howe, printed at Painsville, Ohio, in 1834. To the disgrace of the authors of the Mormon delusion, we find the following very conclusive points:

"Joseph Smith, jun., and his family, about the time he pretended to have discovered the book of Mormon, were known as fortune tellers and money diggers; and that they often had recourse to tricks of juggling, for the purpose of finding money, which they said was hid in the earth about the time of the American revolution. In those arts, J. Smith, jun., was a noted practitioner."

"That the said Smith, up to that time, and after, was known as a wicked man; that he was a cheat and a liar, and used profane language, being intemperate and quarrelsome."

"That his own father-in-law, Mr. Hale, whose daughter he clandestinely married, never had any confidence in him, knowing the manner in which Smith commenced the imposture, in getting out what he called the book of Mormon."

"That Smith has himself confessed the cheat, and so has Martin Harris, one of his principal witnesses. Harris once said, What if it is a lie? If you will let me alone, I will make money out of it."

"That Oliver Cowdery, another of the witnesses to Smith's book, was a man of good character before he joined Smith in the cheat of Mormonism."

"That Smith and Martin Harris were very often in the habit of meeting together just before the plates were said to be found, and were familiarly known in the neighborhood by the name of the 'Golden Bible Company.' They were regarded by the community generally as a lying, indolent set of fellows, in whom no confidence could be placed; and the younger Smith's character for truth was so notoriously bad, that he could not be, and was not, believed when he was under oath."

"The wife of Martin Harris testifies that he is both a cruel man and a liar, he having beat her and turned her out of his house."

"That Smith confessed his object in pretending to find the plates was to make money; saying, when it is completed, my family will be placed on a level, above the generality of mankind!" Clericus.

July 21st, 1840.

DR. DORR'S NEW WORK.

JUST published and for sale by Swords, Stanford & Co., a Historical Account of Christ's Church Philadelphia, from its foundation, A. D. 1695, to 1841, and of St. Peter's, and St. James', until the separation of the Churches. By the Rev. Benj. Dorr, D. D., Rector of Christ Church. Price $1,25.

Also for sale wholesale and retail, Dr. Dorr' Churchman's Manual.

May 22, tf.

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REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*

Brooklyn, June 5, 1841.

ST. PETER'S GRAMMAR SCHOOL,

PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. Moses Marcus, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren, and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

MRS. LINCOLN PHELPS' INSTITUTE,

At Rahway, N. J.

THE Summer Term will commence on the 5th of May. May 1—tf.

ENGLISH AND CLASSICAL SCHOOL.—The Rev. Hiram Jelliff, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D D.
Rev. Samuel Seabury, D D
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.

References in Poughkeepsie:
Rev. John Reed, D D
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's

March 27.

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841. yt.

WM. PEASE,

PROFESSOR OF THE

THEORY AND PRACTICE OF MUSIC.

Residence, No. 169 Barrow street.

REFERENCES:

Rev. James M Matthews, D. D.
Rev. Samuel Seabury, D.D.
Rev. John M. Macauley,
Henry Hurens, Esq.,
J. D. Keese, Esq.,
B. A. Mumford, Esq.
James B. Wilson, Esq.,
H. H. Reynolds, Esq.
Timothy Clough, Esq.

March 6—tf

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